



Akwesasne NOTES

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AKWESASNE is a Mohawk word meaning, Place Where the Partridge Drums. It is the name for the area where the St. Regis Mohawk Reserve is located.

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... SEE RAPE OF THE SOUTHWEST
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EDITORIAL

Can America Dash Indian Hopes Again?

AMERICAN INDIANS are not likely to bet what little wampum they have that deliverance from neglect and abuse will come from President Nixon's declarations that it is time "for a new era in which the Indian future is determined by Indian acts and Indian decisions."

As strangers in their own homeland, they have every reason to doubt utterances from a white chief in Washington.

Other presidents have spoken glowingly about freeing the red man from grinding poverty and his status of government pawn. In his 1967 State of the Union address, President Johnson said his administration would make "a major effort to provide a self-help assistance" to Indians. Little progress along that line was realized.

NOW IT IS Richard Nixon delivering the rhetoric, and once again there is an opportunity to convert it into deeds. And as in the past it is Congress that holds the key.

The idea of giving Indians greater control over their own future is a much sharper departure than it might seem to those Americans who complain at times of government intrusion into their lives but who would not agree that they are prisoners of an Orwellian "Big Brother" society.

For American Indians, in many respects, it has been "1984" for well over a century. Though they have had U.S. citizenship since 1924 (a bitter irony for the "original" Americans) the life they lead, particularly on reservations, is not theirs to control. Government, through the Bureau of Indian Affairs (BIA), is almost completely in charge.

In "Our Brother's Keeper: The Indian in White America," it is pointed out that "from birth to death, the Indian's home, land, schools, jobs, stores where he shops, the tribal council that governs him, the opportunities available to him, the way in which he spends his money and disposes of his trust property are all determined by the BIA."

"It is his realtor, banker, teacher, social worker, police department, waterworks, power company, ambassador and spokesman to and from the outside world. Even the 200,000 Indians who live off the reservations are heavily influenced by its pervasive presence."

THE FEDERAL bureaucracy that merely confounds white Americans has a stranglehold on Indians. The BIA has, in fact, one employee for every 38 Indians. While other citizens have avenues by which they can effectively challenge "the system," for the most part Indians have none.

It is perhaps a paradox, in view of the all-powerful BIA, that while the agency determines life patterns for Indians they do not want it completely abolished. Its

existence is viewed as their only defense against extinction as a racial and cultural entity.

What they want is a drastically revamped administration of Indian affairs, tuned to both the times and their plight, through which their destiny will be under their own control to a much greater degree.

INDIANS HAVE become all too familiar with "indications" from Washington that possibly better days are indeed ahead. Thus their hopes probably were not raised greatly when Vice Presi-

dent Spiro Agnew early this year said the "Indian people are still the most poverty-stricken Americans — and it is outrageous that this should be." He talked of an attack on their problems by the administration. At about the same time, Secretary of the Interior Walter J. Hickel announced impending reorganization of the top management of BIA.

This proved to be a prelude to this week's Nixon message, which includes a proposal that legislation be adopted permitting Indians to assume direct administration and control of most federal programs affecting their communities. He asked also for increased federal funds for Indian aid programs and establishment of the position of assistant secretary of interior for Indian and territorial affairs.

Nixon proposed too that "every Indian community wishing to do so should be able to control its own Indian schools" by setting up school boards — something most Americans take for granted.

THE REASONS FOR concern about the plight of Indians are staggering in both number and implication. The average yearly income of Indians, for example, is less than half of what is regarded as the poverty level. The average age of death is 44 compared to the national average of 66. Housing is reported to be 70 per cent substandard. Statistics show that more than half of Indian children drop out of school, and that suicide among Indian teen-agers is three times the national rate.

Shocking as this picture is, it should not be a revelation. Such conditions have existed, and have been tolerated by most Americans, far back into our history.

It is essential that the Nixon proposals — offering hope to a race that has had its heritage virtually destroyed by white greed and disinterest — will not turn out to be one more example of expectations raised only to be dashed.

EDITORIAL FROM THE FLINT (MICH) JOURNAL

Chicago sewage offered to Indians to fertilize farms

Sun-Times Bureau JULY 7 '70

WASHINGTON — Two trustees of the Chicago Sanitary District on Friday offered to donate the Chicago area's sewage to Indian reservations in the West.

Val Janicki and Eugene Dibble said they suggested in a conference at the Interior Department that the treated effluent be transported to the Navajos' nonproductive farm land in Arizona, where it could be used as fertilizer.

Harrison Loesch, the assistant secretary for public land management, promised to study the plan.

A pipeline to move the sludge out of Chicago would cost about \$50 million, according to Janicki. In the meantime, Janicki said he and Dibble arranged to confer next week with officials in the Transportation Department to see if a railroad transportation subsidy might be available.



Indians ask state tax break

July 19, 1970

Treaties between the United States and the American Indian tribes usually state that "as long as the water flows and the grass grows, the Indians will have to pay no taxes."

But what about New York State taxes?

Mohawk Indians from the Northern New York St. Regis Reservation have sent greetings to their "brother, the governor of the State of New York" and have asked him to "think with his heart, not his tax book."

The message was given to Arthur Wasserman, district tax supervisor, at the longhouse at Hogansburg, following a meeting between State Tax Department representatives and the Indians.

The Indians claim that under their treaties with the state and federal governments, they do not have to pay any taxes.

They also cite the case of the state vs. Pierce two years ago, claiming the decision reaffirmed they were not liable to state taxes.

The judge ruled, "the plaintiff is not subject to the sales and compensation tax articles (articles 28 and 29 of the New York tax law) and further rules articles 28 and 29 'unconstitutional, illegal and invalid as applied to the plaintiff.'"

The Mohawks, as well as all nations of the Iroquois, have considered this ruling as the backup for their stand.

However, the state tax men claim the Pierce case only referred to one individual and has no bearing on the other Indians in the state.

Jerry Gambill listened to the tax men and then stated, "You are asking the people to sell their souls. This is a matter of principle. It is a right which we value."

Gambill asked the governor to exercise power "as the President did a few days ago in favor of the Indian people."

He noted that "collecting taxes goes against the chain

of history, as the governor is no doubt aware. More and more, the Indian people are saying they are going to stand firm."

"This is not aggression, this is not a threat, this is not a militant stand," claimed

Gambill. "However, we will stand as firm as the state wants to push."

The department has been assessing some of the Indians \$500 fines for failure to report

income taxes.

Gambill said the situation was "typical of the problems which face the Indians."

"Their treaties say they will never have to pay taxes. Their treaties say their land is

an independent nation. Some are Canadian Indians working in the United States. There is a great need for the governor and the legislature to reaffirm old treaties and put them into laws."

Mohawk claim to Loon Island likely to be heard this fall

JULY 24, 1970

By PAT NIGRA

They weren't the sort of guests usually seen at the Governor-General's garden party.

Instead of striped trousers and medals they wore buckskin and fringed jackets. In place of flowered hats they wore headbands and feathers.

For the first time in history since the traditional June parties on the grounds of Rideau Hall began, Canada's native people were represented.

One woman was overheard explaining confidently to a friend that they must be "another one of those foreign delegations."

A group of Indians from the St. Regis Reserve on Cornwall Island was in Ottawa Friday to discuss with federal officials disputed ownership rights on three St. Lawrence River islands near Cornwall.

Indians have occupied two of the islands, to the consternation of cottagers and developers.

In an interview Michael Mitchell, spokesman for the St. Regis group, said they had been on their way home when government officials invited them to drop in at Government House.

Standing on some of the most luxurious land in the country, he spoke bitterly about the attempt of "white cottagers" to use Indian land.

"We brought documents with us to prove that the land belongs to us," he said.

Another young Indian with an amulet around his neck said he didn't think garden parties were all that great.

"There are a lot of people, but most of them just stare... nobody talks to us. I don't think I'd like to come here all the time," he said.

Meanwhile, elegantly dressed officers walked with their girlfriends, elderly ladies balanced cups of tea and nibbled at dainty sandwiches and everyone craned their necks to get a glimpse of the Prime Minister who arrived fashionably late.

Twenty-three-year-old Mitchell recently was elected to the St. Regis Reserve band council in what is seen as a growing demand for Indians to have control over their own affairs. That means lessening the powers of the federal government. Seven of the 12 chiefs chosen are in their mid-20s.

"We intend to respond to our people," says Mitchell, "to listen to their words, and not so much to the Indian affairs department. There'll be a change of attitude."

Mohawks remain in tents on Stanley Island, five miles west of Loon; it was the first of two islands which the Indians moved onto in May as a gesture of reclaiming land they say is theirs.

The Mohawks on Stanley Island still hope to establish an arts and crafts centre — or a college of sorts for their own people, particularly for children and adolescents who, Mike Mitchell said, "may be losing sight of some Indian values."

German View

We are a group of people interested in the situation of the Akwesasne Mohawk lands. The occupation of Stanley Island and "Loon Island" has attracted some attention here and several groups from Germany have sent supporting letters to the Mohawks, groups like workshops on Third-World problems and the World University Service. We will go on to support the Mohawks further with out interest and financially.

I have read some of your newspaper articles. Some were well-written, others were embarrassing.

On May 20 you write that you have difficulty to support people who take the law into their own hands. There are surely different viewpoints about legality and law, as long as there are suppressed people and suppressors, and the writer of said article might have less difficulty with supporting someone after he has found out whether he is on the side of the suppressor or the suppressed.

Who, for instance took the law into his own hands when he put a borderline right through Akwesasne in 1794, never corrected this borderline and finally decided that one part of the Mohawks now shall be called Canadians and the other part Americans? Can you tell me when the Mohawks ceded their lands to the English, French, Americans or Canadians?

Who took the law into his own hands when he made an elected tribal council in Akwesasne, shooting one man to death?

Who took the law into his own hands, when he leased the islands for the Mohawks?

What do you call it when a foreign power with great military forces comes into your country, surrounds you, sets up a government, forms a nation and tells you: "Now you are no longer a nation?"

And what is militant? After your definition it is militant, if suppressed people want their rights to be recognized. Is it not a better definition of militancy to enforcing one's wishes, and desires by power and force?

You suggested the Mohawks should go on to lease their lands. We have studied Indian policy in America and we have studied Third-World problems in the whole world. And we surely have learned one thing: the basic need for an economy is a land base. The Indians in America have had stolen so much of their lands, that they have no more enough land for an economy and need lands back. Why should they lease any of their lands?

And besides that, it is a common practice in all of America and Canada to lease the lands of the Indians, then to invest large sums of money into these lands and then to tell the Indians they cannot have it back, the investment is too high. It is a very cheap method to get other people's lands.

You expect the Indians to go to the courts to get their rights. That means you expect the Indians to spend money and go to your courts to prove that they can get justice through your laws and courts? It is our law and order and I think, if we whites think it is good, then we should go to the courts and fight it out to show the Indians that the method works.

What basis have these people to trust us? None!

Waltraud Wagner, HORNBERG, Germany.



MRS. MICHENER MEETS ALLAN DAVID, NINE

(Journal Photo by Dominion Wire)

By DICK MacDONALD
Star Staff Reporter

CORNWALL — Court action to decide whether Loon Island, 17 miles east of here, is rightfully Indian land may be started this fall.

The federal department of justice now is studying information provided by the Indian affairs department and could place the matter before the Exchequer Court during the autumn term. A decision, however, might not be made for some months and, even after that, it could be taken to a higher court.

The Mohawks say the island belongs to a St. Regis Reserve resident, Mrs. Rosemary David. But a South Lancaster businessman, W. J. Cooper, says the island is his. He has developed the land and sold lots to cottagers.

A psychological boost for the Mohawks came this week after their spokesman, Mike Mitchell, met in Ottawa with Indian Affairs Minister Jean

Chretien. It was an amicable discussion and ended with the department returning to Mrs. David a "location ticket," which at least recognizes the Indian claim to the property. The department in 1961 had declared the ticket void on the basis that the land was not an island but part of the mainland, and therefore covered by a deed now held by Cooper.

A band of Indians returned to Loon Island this week, partly to celebrate the return of the location ticket and partly to select a site for a non-permanent building which can be used for summer picnics. The site chosen is not now occupied by cottagers.

The Mohawks had erected an encampment in May, literally on the front lawn of a cottage. They broke camp earlier this month in what they called a show of good faith until a decision was made by the government. Return of the location ticket does not give them title to the land, but they do contend they have a right to establish a temporary settlement there.

Indians Told Not to Pay Arizona Tax

GALLUP, N.M. (UPI)—The head of a Navajo reservation legal aid program said a suit before the Arizona Appeals Court may exempt Indians from paying income taxes to four states.

Leo Haven, director of what the Navajos call "Nahiiina Ne Agaditahe" (DNA), said his attorneys were advising Indian clients not to pay Arizona taxes pending a test suit based on an 1868 treaty between the Navajo nation and the United States.

DNA, Navajo for "Attorneys who contribute to the economic revitalization of the Navajo people," is federally funded.

The reservation extends through New Mexico, Arizona, Colorado and Utah. Haven said Sunday the suit would apply in all four states.

He claimed the 102-year-old treaty spells out Indian sovereignty and "prevents the states from taxing Navajo Indians."



HAPPY CUSTER DAY
JUNE 25, 1970

FROM

Cal. Rolling Cloud

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JUNE 25, 1876

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'Like the Miner's Canary'

"It is a pity that so many Americans today think of the Indian as a romantic or comic figure in American history without contemporary significance. In fact, the Indian plays much the same role in our American society that the Jews played in Germany.

"Like the miner's canary, the Indian marks the shifts from fresh air to poison gas in our political atmosphere; and our treatment of Indians, even more than our treatment of other minorities, reflects the rise and fall in our democratic faith."

— Felix S. Cohen, Yale Law Journal.

Tumbleweeds



CALENDAR

SEPTEMBER

- 5-7 Tobique, New Brunswick Celebration
- 5-7 Sacaton, Arizona (Fairgrounds) Rodeo
- 5-7 Sisseton, South Dakota, Old Agency PowWow
- 5-7 Hampton's Bay L.I., N.Y. Shinnecock PowWow
- 5-7 Colony, Oklahoma, Cheyenne-Arapaho PowWow
- 9-10 Gathering of the Tribes PowWow, Anaheim, California, Convention Center (Bill Johnson 714-776-7910)
- 9-13 Navajo Tribal Fair, Window Rock, Arizona
- 11-13 Ignacio, Colorado, Southern Ute Tribal Fair
- 12-13 Mohawk Trail PowWow, Sheldon, Mass., Massachusetts (Ben Massey 203-879-1979)
- 12-13 Tuolumne Rancheria, Sonoma, California, Acorn Festival.
- 15-17 Pendleton, Oregon, Umatilla Reservation, RoundUp
- 17-19 New Town, North Dakota, Fall Festival
- 19-20 Thunderbird American Indian Dancers PowWow (Louis Mofsis, 323 Schermerhorn, Brooklyn, N.Y.)
- 19 Deseronto, Ontario, Mohawk Fair
- 23 Indian Day, New Mexico State Fair, Albuquerque.
- 25 American Indian Day ??????????
- 29-30 Taos, New Mexico, Sundown Dance, etc.

OCTOBER

- 2-4 Indian Relic Show & Sale, Great Western Exhibit Center (Los Angeles, California) (Howard Chatt (213-732-8605)
- 3-4 ILOTA Harvest Festival PowWow, Barryville, New York (Cliff Diabo 609-448-6256)
- 4 Sells, Arizona, Papago Feast of St. Francis
- 9-11 Lethbridge, Alberta, Rodeo
- 10-12 Clinton, New Jersey, Gamwing (Fall Festival)
- 8-11 Cherokee Fall Festival, Cherokee, N.C.
- 12 CELEBRATION BECAUSE COLUMBUS DISCOVERED US
- 17 Edmonton, Alberta, Alberta Native Festival

NOVEMBER

- 10-22 Canadian Indian Arts and Crafts, Montreal (Mrs. J. McCutcheon, 2025 Peel St., Montreal 110, Quebec)

WHITE ROOTS OF PEACE is working with Parean Records of New York to produce an album of Indian music, conversation, prophecy, speeches, discussion. Both traditional social music and music of today's Indian folksingers will be needed.

Readers are invited to send in tapes for review, or suggestions of singers and speakers that may be included in the album.

These are important times in Indian history, and it will be good to have an album that documents what is happening — and why. Send material to AKWESASNE NOTES, Roosevelttown, N.Y. 13683

Association on American Indian Affairs has donated \$500 for the prize-winning manuscript of an Indian unpublished author in the contest of the Council on Interracial Books for Children. Deadline: November 30, 1970. Write the Council, 9 E. 40 St., New York 10016.

IF YOU HAVEN'T GOTTEN an answer to your letter, it's only because of 8,000 miles of travel, a nasty accident, days of depression, community matters — and getting out a paper has intervened this summer. But we will answer. Even "must be answered today" mail pile seems to grow.

TRIBE, Maine's international Indian school (on which there is an article in this paper) is needing a project director. Fresh facilities, good pay, wonderful opportunity. Write TRIBE at Rt. Bar Harbor, Maine, if you want information.

SAN FRANCISCO'S INDIAN CENTER is being re-established and needs money, supplies, and skilled tradesmen to remodel their new quarters. The old center burned last October. Not to be confused with Alcatraz, which also needs your help, this one is c/o Don Patterson (415) 552-1071, or write 3189 16th St., San Francisco 94103

GIVE IT BACK TO THE INDIANS: An anonymous donor has given 184 acres of land at San Jose, Calif., to "Nation in One" Foundation for the education and advancement of Indian people. The donor will be honored at a Labor Day PowWow. Contact Clara Steele at 20198 Pacifica, Cupertino, California. A Michigan senior citizen did the same recently. Maybe start of a new trend?

Tom Whitecloud, retired Indian physician, is active with the Three Feather Society, each feather representing the past, present and future of Indians of North and South America. He urges Indians to communicate with each other about Indian problems, and to collect fact-files for use when discussions arise. You can write Dr. Whitecloud at Box 9, Avenal, California about the Three Feather Society.

AKWESASNE NOTES is kept going only through the faithfulness of its readers. It operates out of a cardboard box, and each issue seems a bigger miracle than the last.

If you like the paper, help keep it going. Here's how:

1. Be a local correspondent. Send your account of protests, happenings, scandals, news, events, opinions.
2. Be a writer. Send in your editorials, letters, book reviews, poems, biographies, photography.
3. Be an artist: send cartoons, sketches, fillers, and other graphic material.
4. Be a philanthropist. Send money. THERE IS NO SUBSCRIPTION RATE. The paper is free. But our printer and postmaster have to be paid. Your donations are our only income.
5. Be a salesman. Sell the paper at your school, church, pow-wow, club, workshop, reservation, center.
6. Be a promoter. Tell your friends, teachers, clergymen, other Indians, politicians, librarian, reporter about it.
7. Be a clipper. Send us the clippings on Indians from your local paper. Be sure to include dates and source.
8. Be a friend. Send us names and addresses of people who should have the paper. Students, prisoners, neighbors, relatives. Send us the mailing list or registration list from your organization or conference or newspaper and we'll send sample copies.
9. Be a reader. Know what is happening in the Indian world. And then do something.

And the next issue will be out in less than a month — so time's a'wasting.

INDUSTRIAL MILITARY COMPLEX seems to be hooking lots of reservations. Must be economic development. Now the Gila River people have the NuPak Company, and Dela Industries, contractors for flares and other pyrotechnic devices (like firebombs) for the Defense Department. Some of the 40 employees are Pima people.

REDS OR REDSKINS? Alcatraz is just a big communist plot, says the Christian Anti-Communism Crusade in its Jan. 15 newsletter. "Those familiar with the doctrines and methods of Communism would suspect that the occupation of Alcatraz Island was inspired and directed by the Communists. It has the earmarks of a scientific operation in Marxism-Leninism. Operation Alcatraz must be regarded as another victory for the Communist plan to embarrass and harass the people of the U.S. and their government." Sorry we're bothering, but...

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Nixon Proposes Indian Control of Programs

Proposes to Congress That They Get Control Over Their Own Destiny

Excerpts From Message on Indian Affairs

'INJUSTICE' CONDEMNED

Nixon Renounces the Policy That Has as Goal an End of Trustee Relationship

By JAMES M. NAUGHTON
Special to The New York Times

WASHINGTON, July 8 — President Nixon denounced today "centuries of injustice" to the American Indians and proposed a comprehensive program to give them dignity and control over their destiny.

The President said that he would send to Congress legislation to enable tribal groups to assume operational control of many existing Indian aid programs.

Mr. Nixon also formally renounced a 17-year-old national policy under which the Government has sought to cut Indians loose from their dependence on the national administration.

But, at the same time, he charted a course that would avoid continuation of Federal paternalism toward Indians, assuring them instead of assistance while granting them authority to decide how it should be used.

Record Is Recalled

In a gesture that has symbolic significance to all Indians, the President endorsed a pending House resolution that would return 48,000 acres of sacred land in New Mexico to the Taos Pueblo tribe.

Mr. Nixon, in a message to Congress, deplored a history of white "aggression, broken agreements, intermittent remorse and prolonged failure" in treatment of the Indians.

He said that "as a matter of justice and as a matter of enlightened social policy" it was time for an era in which the 462,000 Indians living on reservations and perhaps as many more in urban slums might determine how best to use the Federal help made available to them.

Toward that end, the President said that he would send legislation to Congress giving Indian groups authority to assume control over federally administered programs—such as schools, housing, medical services, economic development, and public works—on which the Government spends some \$400-million annually.

Mr. Nixon called for establishment of tribal boards of education to take the place of federally administered school systems and he urged Congress to amend the existing law so that funds for Indian education could go directly to Indian groups as well as to public school systems.

He proposed the Indian Financing Act of 1970, which would raise from the current \$27-million to \$77-million the amount in a revolving fund for Indian economic development projects and would provide \$200-million for privately financed economic projects on Indian lands.

The legislation would also permit tribes to lease parts of their lands for as long as 99 years, as an incentive to private developers who are limited now by Federal law to leases ranging between five and 10 years.

The President announced plans to add \$10-million to the current \$113-million in appropriations for Indian health programs and announced plans to



President Nixon and other government officials met Wednesday at the White House with members of the tribal council of the Taos-Pueblo Indians before he sent a message to Congress on Indian Affairs. Shown from left are James Mirabel, senior councilman of the tribe; Secretary of Interior Walter J. Hickel; Quirino Romero, governor of the Taos-Pueblo; the President; and Paul Bernal, tribal council secretary.

set up or expand urban centers to aid Indians in Los Angeles, Denver, Phoenix, Omaha, Minneapolis and Fairbanks.

The White House program called for creation of a new post of Assistant Secretary for Indian and Territorial Affairs in the Department of the Interior.

'A Complete Reversal'

And, touching on an issue that has been a sore point with Indian tribal leaders, Mr. Nixon conceded that it amounted to "an inherent conflict of interest" for the Interior and Justice Departments to serve at the same time as counsel to the Government and to Indians pressing claims against it. He proposed an independent agency to be called the Indian Trust Counsel Authority, to represent Indian groups in future legal disputes.

Mr. Nixon's program was hailed by Alvin Josephy, vice president of the American Heritage Publishing Company in New York, an authority on Indian affairs who urged many of the same reforms in a report to the President in February 1969.

"This represents a complete reversal in the Federal attitude toward Indian affairs," Mr. Josephy said in a telephone interview. He called it the first positive action in the long history of Federal relations with Indians.

Many of the programs Mr. Nixon called for today had also been urged by Indian members of the National Council on Indian Opportunity, who met with Vice President Agnew in January to press for more services, more self-determination and relief from the hovering specter of termination.

Since 1953, when Congress declared that termination of the Government's trustee relationship with Indians should be a long term goal, Indian groups have grown increasingly wary about the implications of the policy.

In rejecting the termination policy, and prodding Congress to do the same, the President said that it was not possible to end the commitments to Indians that had been written over the centuries in treaties and other agreements and that "carry immense moral and legal force."

Although Mr. Nixon's proposals granted to Indians many of the things they have been seeking, it did not provide all the benefits the Indian leaders want.

There was no guarantee, for

example, that Indian demands for massive increases in Federal education and health assistance would be met. Nor was there any reference in the President's message to the insistent demands by all Indians that Eskimos, Indians and Aleuts in Alaska be granted title to ancestral lands and compensation for property taken from them.

WASHINGTON — It took a quarter of a century, but Richard M. Nixon began to make good last week on a pledge to his Whittier College football coach. In the process, he may have given American Indians their only real cause for optimism since the United States signed the first Indian treaty in 1778.

Surrounded by shawl-clad elders of the Taos Pueblo tribe, the President recalled in a ceremony last Wednesday that Wallace (Chief) Newman, who kept him on the Whittier bench, sought only one favor in return for managing Mr. Nixon's first Congressional campaign in 1946—that he do something for the Indians.

"Today I'm pleased that I'm able to do something for them," Mr. Nixon said as he signed a message urging Congress to guarantee continued Federal help to the Indians but permit them the dignity of supervising its use.

There is little actual new cash in the President's proposal: \$10-million more for health programs, \$50-million in a revolving fund for economic development and \$200-million in loan guarantees to private investors. Some have said, only half in jest, that every Indian could best be aided by dividing among all of them the \$356-million annual budget of the 15,000-man Bureau of Indian Affairs.

It is the spirit of the Administration proposal that has won favor with Indian leaders, who have been telephoning the Council on Indian Opportunity to express their thanks.

But the President's proposals involved seven pieces of legislation that must travel through committees of the Senate and House, where Indians have been treated with only slightly more favor than was accorded them by General Custer.

At a Senate hearing on the Taos Pueblo claim on Thursday,

Senator Clinton P. Anderson, Democrat of New Mexico, who twice before has blocked it, gave no sign that he was much impressed by Mr. Nixon's advocacy of the bill.

AID FOR TRIBES

GALLUP (AP) — President Nixon's recommendation that several urban centers for Indians be established was inspired by a task force on racially isolated Indians, the task force chairman said.

Herb Blatchford, director of the Gallup Indian Community Center, who acted as chairman, said the task force submitted a study recommending such centers.

Nixon, addressing himself Wednesday to problems that confront the nation's Indians, recommended that Indian urban centers be established at Denver, Los Angeles, Phoenix and Gallup and that existing centers at Minneapolis, Minn., and Fairbanks, Alaska, be expanded.

Blatchford said the task force now hopes to raise \$200,000 for a pilot study on the living habits of urbanized Indians. He said 50 per cent of the country's Indians now live in cities and towns.

He said the proposed urban center in Gallup would be an expanded counterpart of present Indian community center facilities. Additional recreational and social facilities and offices for various Indian agencies would be provided.

Blatchford said the possibility of a facility to treat Indian alcoholics also was being considered.



"Mr. President, there's a wigwam on the White House lawn . . ."

Quotation of the Day

"The time has come to break decisively with the past and to create the conditions for a new era in which the Indian future is determined by Indian acts and Indian decisions."—President Nixon. [18:4.]

WASHINGTON, July 8 — Following are excerpts from President Nixon's message to Congress on Indian affairs:

The first Americans—the Indians—are the most deprived and most isolated minority group in our nation. On virtually every scale of measurement—employment, income, education, health—the condition of the Indian people ranks at the bottom. This condition is the heritage of centuries of injustice. From the time of their first contact with European settlers, the American Indians have been oppressed and brutalized, deprived of their ancestral lands and denied the opportunity to control their own destiny. Even the Federal programs which are intended to meet their needs have frequently proven to be ineffective and demeaning.

But the story of the Indian in America is something more than the record of the white man's frequent aggression, broken agreements, intermittent remorse and prolonged failure. It is a record also of endurance, of survival, of adaptation and creativity in the face of overwhelming obstacles. It is a record of enormous contributions to this country—to its art and culture, to its strength and spirit, to its sense of history and its sense of purpose.

The time has come to break decisively with the past and to create the conditions for a new era in which the Indian future is determined by Indian acts and Indian decisions.

A Basic Question

The first and most basic question that must be answered with respect to Indian policy concerns the historic and legal relationship between the Federal Government and Indian communities. In the past, this relationship has oscillated between two equally harsh and unacceptable extremes.

On the one hand, it has— at various times during previous Administrations—been the stated policy objective of both the executive and legislative branches of the Federal Government eventually to terminate the trusteeship relationship between the Federal Government and the Indian people.

This would mean that Indian tribes would eventually lose any special standing they had under Federal law. The tax exempt status of their lands would be discontinued; Federal responsibility for their economic and social well-being would be repudiated; and the tribes themselves would be effectively dismantled. Tribal property would be divided among individual members who would then be assimilated into the society at large.

This policy of forced termination is wrong, in my judgment, for a number of reasons. First, the premises on which it rests are wrong. Termination implies that the Federal Government has taken on a trusteeship responsibility for Indian communities as an act of generosity toward a disadvantaged people and that it can therefore discontinue this responsibility on a unilateral basis whenever it sees fit.

But the unique status of Indian tribes does not rest on any premise such as this. The special relationship between Indians and the Federal Government is the result instead of solemn obligations which have been entered into by the United States Gov-

ernment. The special relationship between the Indian tribes and the Federal Government which arises from these agreements continues to carry immense moral and legal force. To terminate this relationship would be no more appropriate than to terminate the citizenship rights of any other American.

The second reason for rejecting forced termination is that the practical results have been clearly harmful in the few instances in which termination actually has been tried. The removal of Federal trusteeship responsibility has produced considerable disorientation among the affected Indians and has left them unable to relate to a myriad of Federal, state and local assistance efforts. Their economic and social condition has often been worse after termination than it was before.

The third argument I would make against forced termination concerns the effect it has had upon the overwhelming majority of tribes which still enjoy a special relationship with the Federal Government. The very threat that this relationship may someday be ended has created a great deal of apprehension among Indian groups and this apprehension, in turn, has had a blighting effect on tribal progress.

In short, the fear of one extreme policy, forced termination, has often worked to produce the opposite extreme: excessive dependence on the Federal Government. In many cases this dependence is so great that the Indian community is almost entirely run by outsiders who are responsible and responsive to Federal officials in Washington, D.C., rather than to the communities they are supposed to be serving. The result is a burgeoning Federal bureaucracy, programs which are far less effective than they ought to be, and an erosion of Indian initiative and morale.

Rejecting Termination

Because termination is morally and legally unacceptable, because it produces bad practical results, and because the mere threat of termination tends to discourage greater self-sufficiency among Indian groups I am asking the Congress to pass a new concurrent resolution which would expressly renounce, repudiate and repeal the termination policy as expressed in House Concurrent Resolution 108 of the 83d Congress.

This resolution would explicitly affirm the integrity and right to continued existence of all Indian tribes and Alaska native governments, recognizing that cultural pluralism is a source of national strength. In short, such a resolution would reaffirm for the legislative branch—as I hereby affirm for the executive branch—that the historic relationship between the Federal Government and the Indian communities cannot be abridged without the consent of the Indians.

Indians want more than words

By JOHN HURST
R-S Staff Writer

Spokesmen for the Pit River Indians are highly skeptical of President Nixon's newly announced proposals for reforming American Indian policy.

Nixon's plan to put more control of Indian programs directly in the hands of Indians was hailed by an Administration spokesman as "the most momentous announcement on Indian policy in 150 years."

Pit River Indian Darryl Wilson, who along with Tribal Chairman Mickey Gemmill, is drafting a letter to Nixon, was not as exuberant about the proposals as the administration.

"Any announcement dealing with the Indians would have to be the most momentous announcement in 150 years," said Wilson, "because there never was anything good said before."

Tribal Chairman Gemmill saw Nixon's proposals as a direct result of Indian demonstrations and occupations such as the Pit River move against PG&E:

"It is only because of this public awareness that people in power are making concessions," he said.

Though the President's proposals appear to be wide in scope and reflect a basic realization of the Indian drive for self-determination, there is skepticism on two grounds:

One, it's all still words.

"How can we get optimistic about a comment from the government or a president," said Lance Sands, 25, a Creek Indian supporting the Pit River Tribe, "when every tribe has a stack of paper that would make a mountain of treaties that have never been kept."

Second, Nixon's proposals are of doubtful significance to the Pit River

Tribe.

Wilson, of the Pit River Indians, noted that Nixon's plan calls for adding \$10 million to the \$113 million appropriated for Indian health programs and also endorses a bill to return 48,000 acres of sacred tribal land to the Taos Pueblo Tribe of New Mexico.

"What it looks like here," said Wilson, "is that the government gave back a bunch of land to the Indians and millions of dollars to the Indians. In fact the Pit River Indians aren't getting any land. They aren't getting any money. They aren't getting any assistance — they never have gotten any assistance."

In the letter to Nixon, the Pit River Tribe praises the President for returning sacred land to the Taos Pueblos but asks the fate of the remaining 82,000 acres of the 130,000-acre claim.

Nixon's Taos Pueblo position may be

the most significant or all his Indian proposals as far as the Pit River Movement is concerned in that the tribe is seeking return of 3.4 million acres of ancestral land northeast of Redding.

It is significant, said Wilson, "if he's giving it back because he realizes the land is sacred, because the basis of the Pit River fight is that the land is indeed sacred."

The Pit River letter to Nixon reflects a fear based on past dealing with Indians:

"It is the solemn hope of the Pit River Tribe," reads the letter, "that the proposals of the President, if they are accepted will not be . . . cut a little today, slashed a good deal because of other commitments tomorrow, amended by every politician that sees fit and shrivelled and dwindled deliberately as have so many proposals regarding the American Indian."

EDITORIAL PAGE July 13, 1970

BUFFALO EVENING NEWS

Our Most Deprived Minority

Nobody should be surprised but everybody should be shamed by the truth of President Nixon's assertion that the American Indians are the "most deprived and most isolated minority group in our nation." Their housing is atrocious, their unemployment rate on some reservations soars to 80 per cent and, according to a Senate study last fall, the average educational level of all Indians under federal supervision is a scant five school years.

This miserable stain on our national heritage didn't happen by chance. The record is all too replete with occasions when the nation has attacked, tricked, brutalized, patronized and generally treated like unfeeling puppets on a federal string these hundreds of thousands of first Americans. What white Americans wanted, the Indians usually got — like it or not.

One thing they got was a policy approved by Congress in 1953 which would have permitted the termination of the special relationships of the government toward the Indians under its aegis. The forced implementation of that policy was, it is true, stopped by former Interior Secretary Fred Seaton in 1958. But the policy remains on the books and thus still threatens Indians with dismantled tribes, destruction of the tax-

exempt status of their lands and repudiation of federal responsibility for their economic and social well being.

This is the 17-year-old policy — forced termination — that President Nixon now very wisely wants Congress to renounce. In its place, Mr. Nixon asks that Congress declare "that the historic relationship between the federal government and the Indian communities cannot be abridged without the consent of the Indians."

This much-broadened precept of direct, effective and more equal participation by the Indians themselves — which should lessen the threat of unwanted loss and strengthen the dignifying, self-help processes of shaping their own destinies — runs through the individual health, education and economic-development programs proposed by the President.

Such basic redefinitions of the troubled relationships between the federal government and the Indian communities under its supervision should long ago have become a part of law and custom. The historic mistreatment and misunderstanding of these first Americans blemish the heritage of us all, and should spur Congress to act quickly on the President's thoughtful program of Indian reform.



"IT SAYS: 'CAUTION—SMOKING MAY BE HAZARDOUS TO YOUR HEALTH.'"

MAUDSLIN
©1970 Chicago Sun-Times

LBJ:

'the First Among Us Must Not Be Last'

President Lyndon B. Johnson delivered a message to Congress in March 1968, dealing with the problems of the American Indian.

Here, in part, is that message:

"Mississippi and Utah — the Potomac and the Chatahoochee — Appalachia and Shenandoah . . . the words of the Indian have become our words — the names of our states and streams and landmarks.

"His myths and his heroes enrich our literature. His lore colors our art and our language.

"For two centuries, the American Indian has been a symbol of the drama and excitement of the earliest America. But for two centuries he has been an alien in his own land.

"Relations between the United States government and the tribes were originally in the hands of the War Department. Until 1871, the United States treated Indian tribes as foreign nations.

"It has been only 44 years since the United States affirmed the Indian's citizenship: the full political equality essential for human dignity in a democratic society.

"It has been only 22 years since Congress enacted the Indian Claims Act to acknowledge the Nation's debt to the first Americans for their land.

"But political equality and compensation for ancestral lands are not enough. The American Indian de-

serves a chance to develop his talents and share fully in the future of our Nation.

" . . . The American Indian, once proud and free, is torn now between white and tribal values: between the politics and language of the white man and his own historic culture.

"No enlightened nation, no responsible government, no progressive people can sit idly by and permit this shocking situation to continue.

The Washington Post A New Future for Indians?

The Indians know that too many white Americans still view them as a conquered people — prisoners of war, really — for a White House message to have an immediate effect on the nation's attitude toward them. Moreover, Indians have had their hopes raised over the years by top-level recommendations made one day — and forgotten the next. But Mr. Nixon's admirable message could make a difference this time around because the Indians themselves are now a little more vocal and active in demanding their rights and more and more white Americans have joined their struggle in a serious way.

"I propose a new goal for our Indian programs: A goal that ends the old debate about termination of Indian programs and stresses self-determination; a goal that erases old attitudes of paternalism and promotes partnership self-help.

"Our goals must be: A standard of living for the Indians equal to that of the country as a whole. Freedom of choice — an opportunity to remain in their homelands if they choose, without surrendering their dignity — an opportunity to move to the towns and cities of America if they choose, equipped with the skills to live in equality and dignity.

"Full participation in the life of modern America, with a full share of economic opportunity and social justice.

"We must affirm the rights of the first Americans to remain Indians while exercising their rights as Americans. We must affirm their right to freedom of choice and self-determination.

"We must seek new ways to provide federal assistance to Indians — with new emphasis on Indian self-help and with respect for Indian culture.

"And we must assure the Indian people that it is our desire and intention that the special relationship between the Indian and his government grow and flourish.

"For, the first among us must not be last."

'The Indianization of South Arizona is going so well we are withdrawing another three thousand advisers'



THE SAN DIEGO UNION

Local Pressure Stymies Indians Lawyer Says

Local pressure is forcing the Bureau of Indian Affairs to act in opposition to President Nixon's efforts to achieve self-determination for the American Indians, Robert L. Smith said yesterday.

Smith is an attorney who has been representing the Campo Indian band in their efforts to get a lease under which a three-day rock festival would be held on the Campo Reservation over the Labor Day weekend.

The Bureau of Indian Affairs in Washington has banned the festival but local Indians will fight that ban in court if necessary, Smith said.

"We were confident of getting approval for the lease and had been told a telegram to that effect would reach us from Sacramento last Friday.

"Instead we got a telegram from Washington refusing to

grant the lease," Smith said. "The Washington office of the bureau has said it will still discuss the matter with us and I hope we can resolve the difference this way. But if we can't, we will take the matter to federal court.

The apparent reversal was a direct result of local pressure, he said, citing Sheriff Joe O'Connor as a leader in the opposition to the festival.

The telegram from Louis L. Bruce, commissioner of Indian Affairs, said the refusal was based on opposition by San Diego County officials and members of the California congressional delegation, and on the belief that liability experienced from other rock festivals had far exceeded the indemnity amounts proposed for the Campo festival.

Smith quoted President Nixon as saying in a special message to Congress on July 8 that:

"It is time for a new era in which the Indian future is determined by Indian acts and Indian decisions."

"That is a call for self-determination for the Indians," Smith said.

The President's message was followed on July 13 by a statement from Commissioner Bruce saying that the bureau would move from being a management type of office to a service oriented body designed to help the Indians in their self-determination.

"The Campo Band Indians have demonstrated their wish to have this festival on their reservation. In the light of that, the decision by the bureau flies in the face of the statements by the President and by Bruce."

unfilled. While many Indians have been appointed to the "deputy" or assistant position, many of the main "director's" positions are still unfilled, and it is feared that

they may eventually be filled by non-Indians.

It was decided that Louis Bruce would not be a strong commissioner and that he should

PUNCH, April 22 1970



"Look, guys - I've invented the Civil Service!"

Justice For American Indians?

NAVAJO TIMES

Militants protest

Young Indians picket Ceremonial

Another lawsuit has been filed in Federal court as a result of disturbances during the 49th Annual Inter-Tribal Indian Ceremonial in Gallup.

The Ceremonial ended a troubled four days last Sunday. Ceremonial officials reported that the overall attendance was 34,486, down 1,571 from last year.

The decrease was probably due to protests by a group of Indians, some of whom came to Gallup from Alcatraz, and deluges of rain which shortened the Saturday night performance and forced cancellation of much of the final performance Sunday afternoon.

A group of protestors, led by Michael Benson, were arrested at the Ceremonial office and charged with trespassing.

They have filed a lawsuit against Ceremonial and law enforcement officials, charging that their constitutional rights were violated. They are being represented by DNA.

Benson is a Navajo from Shiprock who is a student at Wesleyan University in Connecticut.

His sister, Elva, was arrested along with him, and other plaintiffs in the action, which was filed Monday in U.S. district court in Albuquerque, are Mitchell Fowler, Bruce Davis, Ken Davis, Kirk Garcia, Richard Hubbard and Ted Grinnell.

Benson was involved in a lawsuit following last year's Ceremonial. He and three other Navajo students filed suit charging that their civil rights were violated when they were prohibited from passing out an anti-Ceremonial circular. A Federal judge dismissed this suit a few days before this year's Ceremonial began but DNA has announced it will appeal.

The group charged in a press release that the Ceremonial, during its 48-year history, had practiced discrimination and intimidation against the Indian.

"There has not been such a paternalistic attitude perpetrated upon the Indians since the U.S. Government created the Bureau of Indian Affairs to function and control the lives of our people," the press release said. "So it seems the Ceremonial Association has decided for the Indians that our culture is worth saving and how and in what manner it should be perpetrated."

IAE charged that the Ceremonial Association is composed mostly of businessmen or traders and that Gallup provides

little in the way of services to the Indian. Indian business makes up 72 per cent of the town's business, the group said.

"The two services presently in operation are the Gallup Indian Center and the Henry Hotel," the release said. "The Henry Hotel serves as a place where a drunk can 'sleep it off' without being harassed or arrested. The Gallup Indian Center functions as a social center for local and transient Indians. Last year, however, it was threatened to have its supporting funds terminated by the Gallup United Community Fund. The threat came on the heels of criticism by businessmen of the center's function in providing a meeting place for young Indian activists.

"... the world our grandfathers knew when they carried guns no longer exists. Let it be known, however, that the spirit our grandfathers possessed also possesses us. The world of today seeks to change the Indian, to be like many others.

Village 'annex' trespass

CHICAGO SUN-TIMES,

July 23, 1970

Five men and two women were arrested and charged with criminal trespass Wednesday when they tried to set up half a dozen tents at the American Indian Village at Waveland and Seminary.

Town Hall district police pulled the tents down after a complaint by Val Christman, operator of a parking lot on

the Milwaukee Road right-of-way.

Christman objected to the new tents, which would have expanded the Indian tent village west of the railroad tracks.

Only one Indian, Mrs. Carol Warrington, 35, of 3716 N. Seminary, was arrested.

Mrs. Jack said they had been setting up the new tents to house nine Indian families who had been evicted

Musical Chairs in Wash. B I A

EDITORIAL

Indians, bureaucrats, and politicians are still playing musical chairs in Washington trying to fill vacant positions in the BIA. Since the administration fired the popular Bob Bennett as head of the BIA, it took a year to find his replacement and has taken another year to try to fill 17 top positions in a much-touted executive realignment.

Jockeying people back and forth to fill these positions with acting personnel has taken most of the past six months. It was announced that every effort would be made to fill top BIA positions with Indians, and the positions were changed to the category of "political appointments" so they would not have to be filled by career bureaucrats. But so much politicking has been going on that many of the positions are still

unfilled. While many Indians have been appointed to the "deputy" or assistant position, many of the main "director's" positions are still unfilled, and it is feared that

they may eventually be filled by non-Indians.

It was decided that Louis Bruce would not be a strong commissioner and that he should

therefore be surrounded by a strong Indian team. But the selection of this team has been made primarily by Bruce's superior, Assistant Secretary of the Interior Harrison Loesch. Loesch is reported to be sincerely concerned about the Indian cause, but the BIA administrative team will be his and not the Commissioner's.

One example of the politics involved in filling these positions is the move of Phil Acker from HEW to head up the BIA employment assistance program. Acker is the husband of one of Mrs. Nixon's private secretaries. Other politicking is coming from the BIA's area directors. They are very worried about what the BIA

will do with the area offices, and they are struggling for some control over Washington decisions. They are well represented in one of the earlier "acting" teams by James Canan and William Benham, but are now on the outside though still very much involved.

Other politicking comes from the Republican National Committee and its representative for Indian Affairs, Sue Lalman. All officials must be approved by local and national Republican interests. Besides passing very difficult Civil Service requirements, these new officials must also receive approval from powerful Senators Mundt, Fannon, Allott, and Bellmon

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U.S. Refuses Help to Indian Wards in Water-Rights Case

By William Greider
Washington Post Staff Writer

The white man in Washington, as they used to say in the Western movies, sometimes speaks with forked tongue.

The cliché is still operative, only not very amusing to the Indians of two impoverished pueblos in Central New Mexico, San Felipe and Santo Domingo. In their view, they are fighting for their lives, trying to protect their historic tribal water rights on the Rio Grande River and, thus, their future.

"We don't know which way to turn or who to listen to," Frank Tennifer, spokesman for the San Felipe settlement, angrily told Louis R. Bruce, commissioner of the Bureau of Indian Affairs. "We'd like to know at this time exactly what to do because at the outset you stood on your own two feet and told us that you were going to help us and all of a sudden..."

Under the long-ago treaties which made the Federal government trustee for all Indian lands, the people of San Felipe and Santo Domingo could expect the government lawyers to represent them in the long and extraordinarily expensive water rights litigation. The law requires it.

But when San Felipe and Santo Domingo asked for help in the case, it was declined. When they tried to intervene, the Department of Justice, with concurrence from the Department of the Interior, opposed them. When a single Indian Bureau lawyer tried to assist them in court, he was recalled to Washington and "grounded"—told to stay in Washington and to "lay low" for a while to avoid possible prosecution for what he had done.

Meanwhile, the lawyer, William Veeder, a man with lengthy experience in landmark water rights litigation, insists: "These Indians are being flat-out robbed."

The conflict stems from the forked-tongue obligations of the government. Justice Department lawyers must represent Indian tribes in these cases, but they must also speak for other government interests, agencies which frequently are competing with the Indians—the Bureau of Reclamation which designs and builds dams and irrigation systems, the Bureau of Land Management which oversees vast federally owned acreage and the Forest Service, to name a few.

The law also says government attorneys can't go into court against the government, so all these conflict-

GRIN AND BEAR IT

By Lichty



"All we ever got from the government was promises that they'd pull out as soon as we showed we were able to defend ourselves."

ing voices must be blended into one.

Justice and Interior lawyers insist that Veeder and the two pueblos are aroused over nothing, that the current litigation will not damage the Indians' water rights in any way so there is no reason to include them in the case. But the Indian leaders believe that difference of opinion should be

settled in court, not inside the government law offices.

One lawyer who recognizes an inherent conflict of interest in the government's divided loyalties is Richard Nixon. When the President issued his message on Indian affairs July 8, he proposed remedial legislation, a bill to set up a separate government legal authority to represent Indians in land and

water disputes, free of influence from Justice and Interior.

"No self-respecting law firm," the President observed, "would ever allow itself to represent two opposing clients in one dispute; yet the federal government has frequently found itself in precisely that position. There is considerable evidence that the Indians are the losers when such situations arise."

No one expects Congress to act on the proposal before next year, but Indians do not think the issue will wait. The New Mexico dispute is not unique; Indian tribes are clashing with their trustee, the government, in other water controversies across the west from the Winnebagoes in Nebraska to the Rincon and La Jolla bands in California.

Nevada Case

In another case, the Paiutes of Pyramid Lake in Nevada filed a suit in U.S. District Court in Washington yesterday, asking the court to require the Justice Department to represent them.

The Paiutes claim that the mountain lake, which is the band's only economic resource, is threatened with eventual extinction by a Bureau of Reclamation project diverting water from the Truckee River.

Filed by lawyers from California Indian Legal Services, a federally financed antipoverty agency, the suit contends that neither the Paiutes nor California Indian Legal Services can afford the kind of legal representation needed to save the lake. The Department of Justice, according to the Pyramid Lake Indians, has refused their requests to take actions in court against the Nevada water project.

Vetoed by Departments

In the New Mexico dispute, the Bureau of Indian Affairs and Commissioner Bruce, an Indian himself, tried to get Veeder assigned as a co-counsel for the two Pueblos, but Bruce was vetoed by Interior's solicitor and the Justice Department.

"We don't have the authority to do it," said Harold Cox, associate commissioner of the Indian Bureau. "It's a damn shame we don't. We want to get him in the case. There's no question about it," Cox added, "He knows his s---."

On July 20, the day of the court hearing in Albuquerque, Bruce sent a telegram assigning Veeder to the service of the two Pueblos as a "water conservation specialist," his job title at the bureau, and empowering the two Pueblos to supervise him. According to Cox, it was understood that they would

direct Veeder to act as their co-counsel with their regular tribal attorney, Tom Olsen of Albuquerque. Veeder spoke for the Indians in court.

The following week, however, the two Pueblo governors received letters from Bruce, dated July 20, specifically prohibiting Veeder from serving as their lawyer.

Told to "Lay Low"

Back in Washington, Veeder said he was told he was subject to prosecution for his court appearance, but it would blow over if he would "lay low." The Pueblo leaders and their allies gathered for an angry confrontation in Bruce's office earlier this month. Olsen said the Indians could not hope to proceed without Veeder's expertise on water rights and without government help.

Cox said the bureau has provided each pueblo with \$4,500 to pay for legal expenses, an unusual step and admittedly only a temporary token.

Meanwhile, Bruce has asked that the Attorney General appoint Veeder as a special assistant to represent the two pueblos in the case. That might run afoul of the rules prohibiting government lawyers from opposing the government.

Duane Barnes, a lawyer in the Interior solicitor's office, takes a dim view of the proposal. "It's kind of anomalous," he remarked, "to say that I'm going to appoint an assistant to go out and oppose me."

Federal Position

The government's position is that San Felipe and Santo Domingo don't need representation in the case because it involves settlement of water rights on the upstream tributaries of the Rio Grande, not the mainstream where the two pueblos draw water from the river.

If the case were expanded to include all Rio Grande water rights, it would take decades to settle, they contend.

The government brief argues that nothing decided in the current litigation will prevent the two downstream pueblos from pushing their claims at a later date.

Veeder and the two pueblos contend that upstream and downstream water rights cannot be separated. Water uses authorized by the current case will mean irrigation works and economic growth (including other Indian reservations upstream) which no court would be able to undo, they say.

The government acknowledges in its brief that dams upstream will reduce the amount of water flowing past the two pueblos. But this water "will be replaced" by the water which the Bureau of Reclamation intends to import from another river, the San Juan.

Veeder and the Indians are highly skeptical. They believe that the Bureau of Reclamation has already reached agreement with other New Mexico interests, including the city of Albuquerque, which would parcel out all of the "imported" water and leave little or none for the future growth of the two pueblos.

"The only hope for the mainstream pueblos," Veeder insists, "is to know what their water rights are now. Incredibly, they do not. If they don't have these rights, certainly they are going to be extinct."

Paiutes Sue US For Pyramid Lake

RENO (AP) — A Paiute Indian tribe battling to save its shrinking Nevada desert lake said today it has filed a federal court suit against the government claiming theft of its water.

The Pyramid Lake tribe's lake north of here has slowly shrunk over the years as the desert sun evaporated water from its surface at a faster clip than the flow of the lake's source — a lone stream.

The Pyramid Lake Indians consistently have threatened to bring suit in an effort to establish a right to sufficient water from the Truckee River to prevent the lake from drying up.

A court decree years ago reserved to the Pyramid Lake Indians only a guaranteed flow of 30,000 acre feet a year to maintain the lake at its present level. The only source of water is the Truckee River originating at Lake

Tahoe.

Feeling they were shorted under the old court decree, the Paiute Indian Tribe has negotiated with federal, Nevada and California officials on a greater allocation without success.

"Without the lake," said tribal chairman James Vidovich, "our environment will collapse and with it will die the identity and culture of the Pyramid Lake Indians. We are fighting for survival."

"We are telling the government that we are through watching our lake disappear. We don't want words. We want decisive action only the secretary and the attorney general can take and we intend to get it."

Named in the suit filed in Federal Court by the Pyramid Lake Paiute Tribe were Interior Secretary Walter J. Hickel and Attorney General John N. Mitchell.

The Indians charged that diversion of water from the Truckee River, which feeds the giant lake in western Nevada, had resulted in "an ecological disaster" and destruction of fishery resources.

The Indians also accused the government of discriminating against them in favor of white property owners of the new lands reclamation project whose lands are irrigated with Truckee river water.

James Vidovich, chairman of the Tribe, said the suit was filed because officials of both the bureau of Indian Affairs and the justice department had failed in their obligation to protect Indian rights.

"We have consistently and repeatedly asked the United States Government to do its job by taking long overdue action to protect our lake, but each time the government has refused," he said.

Vidovich said it was also hoped by the Indians that a court victory establishing their prior right to Truckee River water would help pave the way for an ambitious recreation development by stabilizing the lake level.

The suit asks that the interior department be required to maintain and preserve Pyramid Lake as a fishery and as a stable and viable body of water.

United Press

Mortality Rates Higher for Indians

OTTAWA — A baby born on a Canadian Indian Reserve has less than half the chance for survival than a typical white Canadian baby has.

The Indian also has a shorter life expectancy, by about nine years.

According to data compiled by the Department of Indian Affairs and Northern Development, the Indian infant-mortality rate in 1968 was 45.74 per 1,000 live births; the national rate was 20.8.

Life expectancy at birth for all Canadians was 69 years for males and 75.6 for females; for Indians the comparable figures were 60.57 and 66.46.

Infant mortality among Indians has fallen by almost 50 per cent since 1960, when there were 82.42 deaths per 1,000 live births. The birth-rate has declined steadily, from 46 births per 1,000 population in 1960 to 38.4 in

1968. The over-all birthrate was 17.6 in 1968. The 1968 Indian death rate was 8.58 per 1,000, as against 7.4 for all Canadians.

Hickel Honored by Tribe For Protecting Nature

PRETTY EAGLE, Mont., July 6 (AP) — Interior Secretary Walter J. Hickel was inducted into the Crow Indian tribe Sunday in a solemn ritual atop a high ridge in this remote southeastern Montana area.

Mr. Hickel, honored by the Crows for his efforts to improve the environment was made a member of the tribe during a half-hour-long ceremony in which he and six Indian leaders, all in full tribal dress, smoked a stone peace pipe.

You earned your right to membership in the Crow tribe



Newest Crow Brave

to be above petty issues... you are a leader," Barney Old Coyote told Hickel. Old Coyote is a Crow and an assistant area director of the Bureau of Indian Affairs.

Taos Leader, 90, to Take Lake Plea to Capital⁸

By HOWARD GRAVES

TAOS (AP) — An aging spiritual leader of the Taos Pueblo Indians, the sight in his 90-year-old eyes dimming, plans to take his tribe's plea for a religious sanctuary to the White Man's capital.

The planned flight to Washington for a July 9 hearing would mark the first testimony before Congress by Juan de Jesus Romero, who is called the most powerful man in his tribe.

HE WILL renew the plea of the Taos Indians for title to 48,000 acres of forest land surrounding Blue Lake, an area high in the Sangre de Cristo (Blood of Christ) Mountains of northern New Mexico, and sacred to the tribe.

The trip would be the first plane flight for Romero. And it would be his first face-to-face confrontation over the Blue Lake claim with the powerful U. S. senator who opposes it — 74-year-old Democrat Clinton P. Anderson, a New Mexico senator since 1949 and former secretary of agriculture.

"I want to be present with that White man," Romero said through an interpreter, in an interview with the Associated Press. "He doesn't know us."

THE TWO MEN have met before, in Albuquerque and Santa Fe. But Romero said Anderson hasn't visited the pueblo to discuss the conflict.

The hearing of the U. S. Senate Indian affairs subcommittee will consider two bills. One, passed by the House, would give the pueblo the 48,000 acres of land it wants. In the record, Anderson has introduced a bill to set aside 1640 acres of wilderness for the Indians' religious rites.

The small tribe, known to tourists for the apartment-style dwellings in its pueblo, lives on the valley floor below the towering Sangre de Cristos.

THE RIO Pueblo de Taos, which flows through the plaza of the pueblo, includes Blue Lake in its watershed. The Indians also are afraid that outsiders could pollute this stream.

The tribe is believed to have come into the area about 1300 A.D. It has been trying for nearly 66 years to obtain title to the land used for secret religious ceremonies.

"If our land is not returned to us," Romero said, "if it is turned over to the government for its use, then it is the end of Indian life."



Solo River Traverses Mountainside Above Blue Lake

"Our people will scatter as the people of other nations have scattered. It is our religion that holds us together."

Romero, who once hunted buffalo as a youngster in what is now northeast New Mexico, says he doesn't understand the reasoning behind Anderson's bill.

"It gives us only 1,640 acres for our exclusive use," he said.

"He does not visit our village," Romero said. "He does not come and speak to us face to face, man to man. His bill is like he has first chance in a horse race."

But Anderson, who became a U.S. senator in 1949, says he is not anti-Indian. He told the Senate subcommittee on Indian Affairs in September, 1968 that he had introduced or cosponsored more than 20 bills that became law and benefited New Mexico Indians.

Involved, he says, are complexities on land and water law, treaties, "and a potential precedent with national implications."

Because of the developed symbolic importance, Anderson says there has been a distraction "from real issues, such as Indian health and economic opportunity . . ."

This, he said, has led to "oversimplified solutions being offered to the Blue Lake Claim."

He said the squabble "has dragged on too long. But, and let me stress this once again, it has been a persistent failure on the part of various individuals and organizations to go into the entire record . . . that has caused the present oversimplifications."

"In the long run," he said, "the well-meaning efforts have frustrated the progress of true and lasting reform."

In his weekly newsletter, the senior New Mexico senator

said he intended to be "flexible and accommodating" but he said the Haley bill, if adopted "would set a precedent contrary to established legal methods and would violate the 'multiple use' concept which governs our public lands."

Mirabel said taking Romero to Washington "is the only way to make Anderson believe us. Juan speaks the truth."

The Indians have developed a dislike for the Forest Service. Romero said, "We have in past years seen the Forest Service cut our trees, cut trails into our forests, build shelters for themselves and others. We have seen what happens when they spray our trees; the birds, the little animals, the chipmunks, the grouse, the deer and even the fish die."

ANDERSON and the Forest Service dispute this. They say there is no record of harassment.

"Our Blue Lake wilderness," Romero said, "keeps our water holy and by this water we are baptized. Without this, we have no life."

Earlier this year, the pueblo won support for their claim from six U.S. senators, including George McGovern, South Dakota Democrat and Indian Affairs subcommittee chairman. The six urged action on the pending House bill, H.R. 471.

"I cannot fault the sincerity of the senators or the other national figures who have taken a position for H.R. 471," Anderson said. "Their intentions are good. But H.R. 471 is the wrong vehicle to carry out the legitimate aim of protecting the Blue Lake area for the Pueblo."

Romero said, "all our people were unhappy when we heard that Sen. Anderson wanted to give us only this small piece of land. We have lost too much already. The 48,000 acres is the least we will accept."

Mirabel said passing the legislation the Indians want is "pretty hard unless you can tell the truth to the senators. The only way to make Anderson believe us is to take him (Romero) to look at him face to face."

"For bad or good, he'll go and testify."

Taos Pueblo Youth Join Land Fight

Journal Special

TAOS PUEBLO — A statement drafted by an organization called Youth of Taos Pueblo and endorsed by more than 600 members of the tribe will be presented to the special Senate subcommittee on Indian Affairs at hearings beginning in Washington, D. C., Thursday. The statement supports a House bill that would return to the tribe 48,000 acres of sacred ground.

Gilbert Suazo, president of the group, has turned over to the tribal council \$800 collected by the youth group to help in the Blue Lake struggle.

THE STATEMENT addressed to Sen. George McGovern's subcommittee says the younger generation of Taos Pueblo has silently supported the Blue Lake struggle, but "because of desperate attempts by opponents to block us from our land, we . . . must speak out and let our support be publicly known and heard."

The statement also answers charges that the young people of the tribe are not interested in the traditional way of life and that the tribe and its way of life are deteriorating.

"WE ARE THE young people . . . who will carry on our tribe; we will provide the generations of Taos Pueblo Indians; we and these generations will be using the Blue Lake country; and we want our generation to have the right and the environment to carry on the Indian way of life. Our way of life is centered around this homeland which was founded by our forefathers and we do not want to lose it for the sake of monetary, recreational and plain landgrabbing interests of our opponents."

Noting that the Forest Service plans to institute a multiple-use policy on the land, the statement says "A multiple use policy, we believe, is designed as a compromise to satisfy timber industries, recreationalists, ranchers and others who use

national forest land for monetary purposes."

OPPOSING Agriculture Dept. control of the land, the statement says, "We are convinced that the Dept. of Agriculture and its Forest Service will eventually force us to more and more compromises . . . until we finally lose the land completely and are made to feel it is we who are the intruders on this land."

The statement concludes with an appeal for "freedom, rights, and justice." "Let (the United States) prove . . . that the rights of her first Americans are dealt with in a just way. We are not demanding land which is not ours. We are pleading for a land which our people have known as theirs since time immemorial."



The New York Times July 9, 1970 President endorsed bill that would give Taos Pueblos, in diagonally lined area, the 48,000 acres in shaded area.

The statement from the Youth of Taos Pueblo concludes by saying:

"The United States goes out of its way to establish freedom rights and justice in many land. Let her prove here and now that this is what the United States truly stands for."

ALBUQUERQUE JOURNAL July 8, 1970

Two State Conservationists To Testify in Taos Land Case

By WILLIAM MONTGOMERY

Two members of the New Mexico Wildlife and Conservation Assn. will leave for Washington today to oppose granting of 48,000 acres of Carson National Forest land to Taos Indians.

One of them, J. Warner Little, 7301 Carribeau NE, is a former president of the NMWCA and testified in opposition to the Indians' claim for vast acreage including sacred Blue Lake in 1968.

THE OTHER, representing both the Albuquerque WCA and the Sportsmen's Legislative Action Committee, is Bob Gettys, 5501 Arvilla NE.

Little said they will testify Thursday or Friday before the Indian Affairs Subcommittee of the Senate Interior and Insular Affairs Committee, of which Sen. Clinton P. Anderson, D-N.M., is a member. It is the same panel before which Little testified in 1938.

IN AN 18-PAGE statement released Tuesday night, Little charged:

—Indians have near-exclusive use of the land in question now, including veto right on any non-Indian seeking Forest Service permission to visit the lake area.

—Conservation will better be served by keeping the land under Forest Service protection.

—Granting of the claim: rather than the much smaller parcel including the lake which is favored by Anderson, will open the gate to land claim actions pressed by:

—San Juan Pueblo for a big tract including part of Espanola; Santa Clara Pueblo for 30,000 acres of forest lands; Javapai Tribe for 180,000 acres in Kaibab National Forest and Grand Canyon National Park, Ariz.;

—Mescalero Apache Indian Tribe for sacred fishing streams and land in the Gila National

Forest; Sandia Pueblo to land in Albuquerque and the Cibola National Forest;

—Navajo claims to shrine lands on Mount Taylor in Cibola National Forest and on private lands in Arizona and Colorado;

—Hopi Indians' claim to San Francisco Peaks in the Coconino National Forest, Ariz.;

—Navajo claims to shrine lands on Mount Taylor in Cibola National Forest and on private lands in Arizona and Colorado;

—Jemez Pueblo claims to National Forest land shrines in the Jemez Mountains;

—Cochiti Pueblo claims to Petilla Peak shrines and 74,000 acres of forest lands.

GRANTING THE Taos Pueblo claim "because of their skillful public relations and appeals to sentiment," Little said, would "drastically change the Indian land policy of the federal government with respect to the aboriginal claims of all American Indians."

Senators ridicule Taos

Indians challenge in Blue Lake struggle

July 10, ALBUQUERQUE JOURNAL

WASHINGTON (AP)—To the Taos Indians of New Mexico, the trees, flowers, bugs, grass and the very soil are sacred elements in a religion known only to them.

The watershed of the Sangre de Cristo mountains is their temple of meditation and the Blue Lake is the site of annual pilgrimages dating back 700 years.

They don't grow crops there or cut trees for profit. They don't care about potentially valuable minerals underground. They want the land kept as it is. They got angry Thursday when senators questioned their motives in insisting on total control of the 48,000 acres of rich timberland.

Sen. Lee Metcalf, D-Mont., said with much joviality that he was afraid if Congress granted the Taos Pueblo the land they requested, "medicine men would spring up all over the country and ask for the same deal."

Paul J. Bernal, secretary of the Pueblo council, retorted that "it seems to me you don't believe in our explanation of our religion."

"We are not your type, Mister Chairman," he told Metcalf. "We are a special kind of people in this country. And your sovereign government took our land in 1906. Are you afraid to label President Teddy Roosevelt a thief?"

When Sen. Quentin Burdick, D-N.D., asked if Taos Pueblo would agree to a "reverter clause" to return the land to the government if the pueblo quit using it for religious purposes but began to make money off it, Bernal became even more agitated.

"We are not accepting any reverter. We are not going to use this for anything but religion," he said. "We are going to give this land back to nobody."

Juan de Jesus Romero, the 90-year-old chief who wore a red blanket and braided his white hair straight back from his face, led the Taos testimony before the interior subcommittee.

He said his people were given the land by God and consider it a spiritual site. They were born poor and will die that way, he said, but have no interest in exploiting the land.

"Hopefully, God the great spirit will give you the encouragement," the aged chieftain, Juan de Jesus Romero, told the lawmakers.

Tourists crowded the Senate Interior Subcommittee room at the beginning of the hearings this week as the Indians made their plea. After two days of tedious questioning, they abandoned the hearing to the Indians and the senators.

The Taos case has become celebrated in the nation — with many feeling their cause stands for religious freedom and justice for the Indians.

ONLY WEDNESDAY, President Nixon cast his lot with the Taos and said the government should give them title to the 48,000 acres which has been the nucleus of their life for more than 700 years.

He made the endorsement after conferring today with a delegation of nine Taos Indians and the president of the National Congress of American Indians. Vice President Spiro Agnew also attended the conference at the White House.

The House bill (HR471) has passed the House and will be taken up in a Senate committee Thursday. The President said he will propose three minor amendments, (1) reciting the history of the Blue Lake controversy, (2) prohibiting any mining in the area, and (3) deleting a reference in the present bill to purchase of non-Indian grazing permits in a small portion of the area.

In a prepared statement, President Nixon said:

"No government policy toward Indians can be fully effective unless there is a relationship of trust and confidence between the federal government and the Indian people. Such a relationship cannot be completed overnight. . . . But we can contribute significantly to such a relationship by responding to just grievances which are especially important to the Indian people.

"One such grievance concerns the sacred Indian lands at and near Blue Lake in New Mexico. From the 14th century, the Taos pueblo Indians used these areas for religious and tribal purposes. In 1906 however the United States government appropriated these lands for the creation of a national forest. According to a recent determination of the Indian Claims Commission, the government 'took said lands from petitioner without compensation.'

"For 64 years, the Taos Pueblo has been trying to regain possession of this sacred lake and watershed area in order to preserve in its natural condition and limits its non-Indian use. The Taos Indians consider such action essential to the protection and expression of their religious faith.

"The restoration of the Blue Lake lands to the Taos Pueblo Indians is an issue of unique and critical importance to Indians throughout the country. I therefore take this opportunity wholeheartedly to endorse legislation which would restore 48,000 acres of sacred land to the Taos Pueblo people, with the statutory promise that they would be able to use these lands for traditional purposes and that except for such uses the land would remain forever wild.

"With the addition of some perfecting amendments, legislation now pending in the Congress would properly achieve this goal. That legislation (HR471) should promptly be amended and enacted. Such action would stand as an



—Associated Press Wirephoto

Juan de Jesus Romero at Hearing
... Taos leader, 90, tells of religion

important symbol of this government's responsiveness to the just grievances of the American Indians."

Interior Secretary Walter Hickel and his Democratic predecessor, Stewart Udall, said the religious claim to the land is unique and the shrine should belong to the pueblo.

Udall said the precedent of giving land rather than money will be a problem. But he said the committee should face that now, recognize the validity of the Taos claim, and spell out the disclaimers for future cases.

Sen. Clinton Anderson, D-N.M., said the Navajos already are planning to ask for 270,000 acres in New Mexico in a case they won last week in the Indian Claims Commission.

He said once the barrier is broken, there may be no stopping the claims.

When not testifying during the hearing, the Indians sat intently, sometimes being moved to anger at remarks they felt implied their religion might not be the only reason for wanting the rich timberland.

At the hearing, Secretary of the Interior Walter J. Hickel agreed the Taos case is unique and the land should be granted.

Only lumbermen and sportsmen — and an occasional Spaniard arguing that his people also had been deprived of their land rights — disagreed.

The panel of senators was divided.

A New York Seneca Indian, Mrs. Sue Lallmang, expressed the emotion of Indians over the issue.

"I WISH to impress upon this committee the fact that these people, the Taos, are spiritually suffering. All Indians weep, we grieve for those people who are so beautiful, who come here in such dignity to present their case."

She said she had listened to Sens. Clinton P. Anderson (D., N.M.) and Lee Metcalf (D., Mont.) say that if they granted an exception to the ironclad rule of compensating injustices to Indians with money, never land, other ambitious Indians also might seek the land payment.

Mrs. Lallmang said the Taos' religion was unique in its focus on the worship of nature and the preservation of the land in its wild state.

"The only precedent you will set will be justice for the Indians," she said.

IF ONLY because of Nixon's endorsement, the Taos stand a better chance this year than ever to get title to the land.

Theodore Roosevelt ignored the Taos' historic occupation of the lands in 1906 when he included their mountains and the Blue Lake in the new national forest system.

After persistent pleading, the Indians won limited protection of the land in 1940 and today have use of about 32,000 acres in the Carson National Forest. At some times during the year they have exclusive use of the Blue Lake.

They say the Forest Service intrudes, however, and allows curious whites and hunters to do likewise.

Then the Indian Claims Commission ruled in 1965 that the Taos had aboriginal title to 130,000 acres meaning they exclusively used it before settlers came, the Indians refused a cash settlement and held out for the land.

BACKS LAND CLAIM

Contested Lake Holy to Tribe, Hickel Says

By PAUL R. WIECK
Of the Journal's
Washington Bureau

WASHINGTON — Secretary of Interior Walter Hickel Thursday called the Taos Pueblo claim on 48,000 acres of land "unique" because of its "religious significance" and said his department will not look with favor on every request by an Indian tribe for land in lieu of cash awarded by the Indian Claims Commission.

"The administration will take a different stand for religious reasons than economic," Secretary Hickel told the Senate Indian Affairs subcommittee Thursday.

In answer to a question from Sen. Clinton P. Anderson, D-N.M., Hickel said the Navajo request for 240,000 acres of land would be a "money reason" and therefore not unique in the view of the administration.

However, he said each claim would be considered on its merit and said if other tribes come in "with the same claim" as the Taos, they would be considered in that light.

Hickel's differentiation between religious and economic reasons came in answer to questions from several senators concerned with the possibility of setting a precedent for other tribes to make similar claims.

Anderson challenged the claim that the Taos request is unique and pointed to several other tribes he said have claimed land for its religious importance.

He cited the Nambe Indians who claim certain lakes in the Sangre de Cristo mountains as sacred, the Santa Clara and Santa Clara Peak, the Navajos with Mount Taylor and Navajo Mountain, and the Sandia Indians, who attach religious significance to the "entire Sandia mountain range."

"These tribes have all indicated they want to obtain title to these lands," said Anderson, adding that "one can only speculate as to the number of legitimate claims based on religion which would arise" if the House-passed bill favored by the Taos is finally enacted.

Sen. Anderson's concern was seconded by former Secretary of Interior Stewart Udall.

the Taos claim but said he thinks the Taos claim but said he thinks Anderson is "right and the committee must make it clear this is an exception."

He said the Taos case is a "singular circumstance" in as much as the tribe has fought to have the lands in question returned to them since they were included in a national forest in 1906.

Udall said no other tribes have a similar record.

He said he was urging the committee to make it clear this is an exceptional case and should not be regarded as a precedent because there "is a possibility other tribes, particularly among the pueblos, will see this as an opening wedge."

Hickel agreed it would set a precedent.

If more claims along this line are made, Hickel said "all these will be handled on an area by area basis."

"If they're made for economic reasons, I don't think we could support it," Hickel said, adding that the Taos case is unique because of the length of time involved.

Hickel and Anderson became embroiled in a discussion over the former's claim that facilities for non-pueblo outdoorsmen have been constructed on the lands.

Anderson demanded to know "what evidence Secretary Hickel had."

"I'd have to go out and pick up the outhouse and bring it in here," Hickel replied, drawing a round of laughter and applause from an audience that packed the hearing room and was heavily pro-Taos.

Later, two Forest Service employees testified that a cabin, outhouse and horse pasture constructed by the Forest Service for its use were taken down and destroyed 20 months after the Indians complained.

Anderson also challenged Hickel to produce evidence that timber has been harvested on land included in the area on which the Indians now have a permit.

Two members of the subcommittee — Sen. Lee Metcalf, D-Mont., and Quentin Burdick, D-N.D. — expressed concern that a restoration of land to the Taos would alter the procedure adopted under the Indian Claims Commission bill whereby tribes are compensated in cash rather than land.

Sen. Burdick asked Udall if he would "acknowledge that the legislation represents an exception to the law under which Indian compensation has operated for the last 23 years."

Udall said "yes" and added he thinks "Sen. Anderson is right and the committee must make clear that this is an exception."

Sen. Fred R. Harris, D-Okl., led off the testimony with an endorsement of the House-passed bill which would place 48,000 acres, including the entire Rio Pueblo watershed, in trust for the Taos.

Also testifying for the Indians were Thomas V. O'Leary, a member of the board of directors of the Indian Rights Assn.; and Dr. Myra Jenkins, a Santa Fe historian who testified the Taos do have "unique history of claiming the land."

"I know of no other situation where pueblos have petitioned over and over," Dr. Jenkins added.

At Albuquerque, Forest Service officials had no immediate comment. A spokesman indicated the agency's position on the question was given in testimony before the Senate Indian Affairs subcommittee last July.

Arthur W. Greeley, associate chief of the Forest Service, last year told the subcommittee his department opposed giving the full 48,000 acres to the tribe because it would set a precedent for other Indian land claims on government land.

BLACK MESA FACT SHEET

SMOG OVER THE NAVAJO- LOS ANGELES COMES TO THE DESERT

by Stan Steiner

In the Navajo and Hopi Nations, work has begun on a strip-mining operation of 200,000,000 tons of soft coal that will feed one of the largest electric-power complexes in the country.

Coal from Black Mesa will fuel several of the 6 huge power plants that will supply the electric power requirements of Arizona, Southern Nevada, and a significant part of Southern California.

But a former chairman of the Santa Fe Railroad once said the low-grade coal is so poor in quality that "no-one would touch it". The Navajo Power Plant alone, to be built south of Glen Canyon, operating at the allowable "pollution control efficiency" of 97% will daily darken the skies of the southwest with:

- sulphur dioxide emissions of 735 tons daily (267,275 a year) which is three times the health hazard of 225 tons a day that Los Angeles suffers from.
- nitric oxide emissions of 405 tons a day (147,825 tons a year)

-- fly ash particle emissions of 137 tons a day (50,025 tons a year). Los Angeles now suffers 109 tons a day, while New York City suffers 140 tons a day.

These figures come from the scientists at Los Alamos. So this one plant (operated by the Salt River Project and not by the Navajo Nation) will represent merely 15% of the power complex, and yet it alone will fill the sky with 465,125 tons of smog yearly.

Not one Congressional hearing has been held on the necessity, or effect, of this power project, which may be disastrous to the entire Southwest. The Navajo and Hopi people, whose land and resources may be consumed, have not been given the opportunity to appear at any public hearings. Scientists at Los Alamos have claimed "no preliminary study" has been made of the ecological damage that will be done. After all, "no-one cares about smog" in Northern Arizona and New Mexico, reports a Los Angeles newspaper.

THE GREAT WATER ROBBERY-

One of the greatest water robberies in the history of the Southwest has been engineered to feed the utility octopus of Los Angeles and Phoenix.

Lake Powell, on the Colorado River, formed by the Glen Canyon dam, had been originally proclaimed as a "National Recreation Area". And the waters of the Navajo dam in the San Juan River Basin were originally declared to be for a Navajo Irrigation Project.

In the Spring of 1966, the Peabody Coal Company was granted its "drilling and exploration" contract by the Navajo Tribal Council. One month later, Secretary of the Interior Stewart Udall recommended enactment of Federal Legislation to sanction the Glen Canyon Dam. Water from the resulting Lake Powell will now be used by the non-Navajo Power plant (34,100 acre feet a year) and the Kaiparowits Power Plant (102,000 acre feet a year). That same month, the Navajo Times reported that Udall favored cutting back the "Navajo Irrigation Project" by 198,000 acre feet.

Since the Navajo dam funds had passed Congress on the pretext of aiding the Navajos, the tribal paper accused officials of "A Big Water Grab" to aid urban areas.

Still there is not enough water for the plants. On Black Mesa, Peabody Coal Company is drilling 6,000 foot wells. This water will be used to slurry the coal down an 18" pipeline to a power plant near Bullhead City, Nevada. Although the company insists this will affect only a "lower water table", another report says these wells will result in a dangerous and possible disastrous depletion of water supplies throughout the Navajo and Hopi Reservations.

Also, if the shape of the mesa is altered by strip mining, washes now filling Hopi dams will run dry.

In the thousand-year-old Hopi villages, the people are alarmed. Without corn, the economic and religious symbol of Hopi life, they fear their extinction.

On the mesa, the pastures of the Navajo sheep-herders will disappear. "If there is no water, there is no Navajo", one man says.

HARMONY OF NAVAJO WAY THREATENED

Beauty and harmony are the heart of the Navajo way of life. It is believed that this harmony comes from the eternal and natural balance of the Female Mountain (Black Mesa) and the Male Mountain (Lukachukai). Singers and religious leaders say that if these mountains are damaged, the beauty of the Navajo Way may be destroyed.

The strip mining of Black Mesa, the Female Mountain, is blasphemy to the religion of the Navajo People. So say the religious leaders.

But it's cheap power.

The Peabody Coal Company's contract to mine coal on Black Mesa, negotiated with the advice and consent of the Interior Department, may be worth three-quarters of a billion dollars, according to H. Clifford Dobson, president of the Salt River Project.

For this 200,000,000 tons of coal, the Navajo Nation will receive a royalty of an estimated \$1.2 million a year. In the ten years of the contract, this means 12 million dollars for \$750,000,000 -- at the expense of the Rape of Black Mesa, the Female Mountain.

The disdain, if not the contempt, shown the Navajo people, can be seen in that two years before Navajo Tribal Council voted to permit the Salt River Project to build a power plant at Page, the company had ordered its turbine generators from General Electric. How can a company order \$100,000,000 worth of equipment two years before the Navajos have given permission to use it?

"An old story", says a Navajo tribal leader, in Window Rock. "Our water and our land resources will be drained, taken out of the Reservation, and in exchange we get a handful of jobs and a small payoff. What will be left of our way of life? No resources! No pastures for our sheep! No jobs when the Mesa is gone! They say the Indians must join the market economy, but they force us into a colonial economy."

Tribal Chairman Raymond Nakai says, "As chairman my first objective has been to push industrial development of the Navajo Nation, to provide jobs for the Navajo people."

"I do not agree with this mining," said a man on the mesa. "See that hill? My father and grandfather said that is a holy place. Now, what will happen to that holy place?"

"Everyone talks of self-determination for Indians," he says. "And what do they do? They offer us self-destruction. Of our resources, our religion."

Legal and professional aid: contact Sarah Greensfelder, Committee of Concern for the Traditional Indian, Box 5167, San Francisco

Central Clearing House (505-983-1739)
107 Cienga St., Santa Fe, New Mexico 87501

The Navajo Project Reports to the People...



aes·thet'ics

One of the definitions of aesthetics is . . . "The consideration of the beautiful as distinguished from the merely useful or utilitarian."

A good example of the application of aesthetics in the electric power industry is the burying of distribution lines underground and the landscaping and beautification of substations in our neighborhoods.

The science and art of aesthetics is playing an even more challenging role in the design of the new Navajo Generating Station and its surroundings near Page, Arizona. Long before ground was broken, panoramic color photographs of the area were taken and soil samples obtained to be used in developing color schemes to make sure the buildings and landscaping harmonized with their backgrounds. Two separate 3-dimensional scale models were built in natural color to help determine the location of various buildings, roads and earth sculpturing. A list of the living plants native to the region has been compiled and soil analyses have been made to help develop a master landscaping plan. Also under way are plans for a separate Visitor's Center which will house a display of Navajo Indian arts and crafts.

There is no question that as a provider of jobs, a source of tax revenues and a major supplier of power, the Station will be a great economic asset to the community of Page and the entire state of Arizona.

And equally important, it will be an environmental asset as well . . . it will, in terms of aesthetics, serve as a source of pride to the people of our State, and a model for the electrical power industry of our country.

To that end, the participants in the Navajo Project are totally committed.



Arizona Participants
Salt River Project - Project Manager
Arizona Public Service Company
Tucson Gas & Electric Company

Providing Power/Protecting Your Environment

ECONOMIC DEVELOPMENT OR COLONIALISM



Big scoop dwarves circled American sedan

photo: Four Corners, New Mexico

THE BLACK MESA NAVAJO SPEAK

In the windy Chapter House, the Navajo sheepherders of Black Mesa gathered on February 14, 1970, to talk about the Peabody Coal Company's strip mining operation that was about to rip off their pastures. The winter snowdrifts huddled under the pinons. The sheep shivered in the cold.

Some of the talk was worried. A few men were angry. The "widow of the late Mr. Lokasikai" lamented, "We get the feeling that no one is really concerned about our situation."

Old Ted Yazzie had confronted the bulldozers. A road to mines was being cut through the mesa, as wide as the Hollywood Freeway. "Sometime back I found reg flags in front of my house. That was to be the road," Yazzie said. "I still wonder what would have happened if I did not say anything."

"I know of a grave site that was disturbed", said Lillian Crank. "Many of the activities are going on without regard to what we residents say."

Cecil Yazzie said, "I know of an instance where a dirt reservoir was leveled. An unoccupied hogan and sweathouse were also leveled without consultation with the owner."

"Our consent to go along with this lease was based on promises that all local residents will be employed in the mining activities. But once activities got underway, we were just ignored," said Yazzie. Mr. Calvin Estitty agreed, "At the time we consented to have this land surveyed. We were to consent again to the actual mining of the coal. This never happened."

In the Navajo Tribal Council, it was the same, said Keith Smith who was a Tribal Councilman when the coal lease was discussed. "It was done without adequate deliberation", he said. We were asked, in effect, to say yes or no to the proposal."

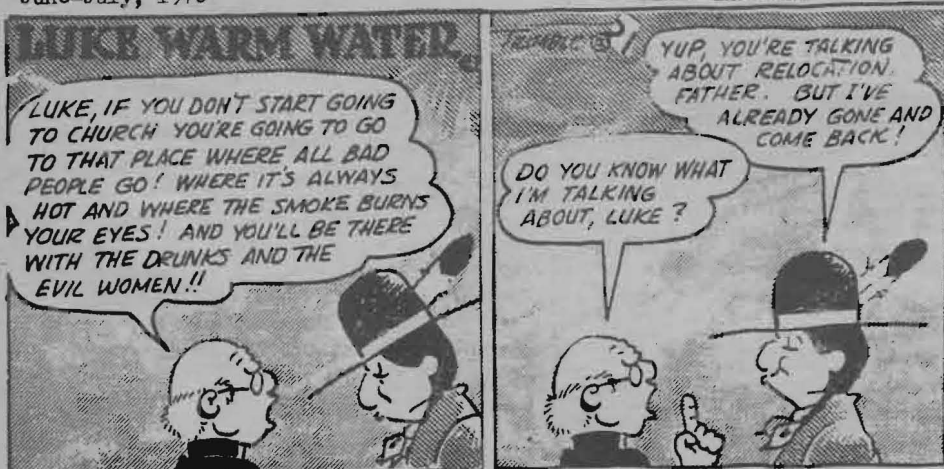
The strip-mining methods that have denuded and destroyed the lovely hills of Appalachia were to be applied to the Navajo land. Peabody Coal is owned by Kennicott Copper, which owns 41 strip and bituminous mines, with coal deposits of 5 billion tons. The sheepherders cannot imagine this. It seems like a monster to them.

Already there has been a sitdown strike of traditional Navajos. Unheard of in the wilderness of Black Mesa. There has been a picketline. "Imagine," a young Navajo said, "seeing long hair Navajos carrying picket signs."

The people are frustrated. The people are fearful

June-July, 1970

DINE' BAA-HANI



"The white man still knows no better than to make unending war against nature and her ecology rather than design his habitat and highways in harmony with the natural environment that sustains him . . ."

One of the nice things is the money. Take your choice...

To the Silent Majority:

The Peace Pipe or the Bomb

What to the Navajo is your Fourth of July? I, as a Navajo, answer; it is a day that reveals to us, more than all other days in the year, the lies, broken promises, and injustices of which you are so proud and of which we are constant victims.

On this Fourth of July, you will tell us that we should be celebrating our freedom and independence; that we should rally around the flag, blow off firecrackers, and quote from the Declaration of Independence of how free and independent we are.

Why should we, as Navajos, be celebrating our freedom when everything passed by our tribal council has to be reviewed by the Secretary of Interior before it is approved or vetoed? Why should we celebrate freedom when every decision made by our tribal courts has to be cleared and OKed by the Area Director of the BIA? Why should we celebrate our freedom when our Council Chairman listens more to Harold Mott than he does to his own people? What to the Navajo is your freedom?

Why should we celebrate independence when the BIA rules as an absolute dictatorship over the Navajo Reservation? Why should we celebrate independence when the BIA tell us what to do and not what to do? And what we had better not do. What to the Navajo is your independence?

You tell us Kit Carson was a patriot and that we should all be proud of him. How can we be proud of a man who killed our Grandfathers, marched them 300 miles to Fort Sumner, put them in stockades, and left them there to die? That's just like asking a little Jewish boy to celebrate Hitler's birthday because it's the patriotic thing to do.

In your history books, we have to be recorded as "savages" in order to justify your theft of our land. In your movies and on television, every time the calvary wins you call it a "triumph", and every time the Indian wins you call it a "massacre." Anybody want to play Jews and Nazis?

You tell us how proud we should be of our country and how much we should love it. How can we be proud of; much less love a country that made up the slogan "The Only Good Indian is a Dead Indian" and then perpetuated into a national policy. How can we love a country that breaks 400 treaties with the Indians and then sends half a million of its troops to die for some honkey regime in Saigon in order to fulfill the so-called SEATO Treaty of 1954? How can we love a country that didn't make us United States citizens until 1924 and didn't allow us to vote until 1952? For a country that was "discovered" in 1492 and "founded" in 1776, that ain't too swift.

Your flag cannot cover the 400 years of injustices, broken promises, and big White lies you have heaped upon us. So don't you tell me to die for you in Vietnam when a little over a hundred years ago it was you who was killing my ancestors. Don't you tell me to go over to another country to fight for something my people don't have themselves. Don't you come up to me telling me to wave Old Glory, curse my ancestors, and sell my soul for piece of cloth that means nothing, because I'll rip it apart in the name of The People.

So which will it be: The Peace Pipe or the Bomb?
The choice isn't going to be yours much longer.

Compliments of the
Navajo Liberation Front
John Redhouse, President



INTER-TRIBAL POWWOW—The American flag blows in hot wind during a three-day celebration at the Santa Ynez reservation, where Indians from 50 tribes gathered to camp, dance and sing.



INDIANS PROTEST . . . The Baraga County Historical Pageant sparked a Red Power demonstration at L'Anse over what the Indians claim is a mis-

representation of American Indians. Bruce Miller (left), 21, of Illinois, was the only one arrested during the demonstration.



BEFORE THE PAGEANT began, the Red Power Indians started clapping their hands in a regular rhythm and continued to do so during the rendition of the National Anthem.

Grand Rapids Press, August 2, 1970

Red Power in the UP

Pageant Halted to Protest 'Degradation'

By JIM SCHAEFER

L'ANSE — The flat, amplified voice, droning through speakers in nearby trees into the sunlit meadow, had just talked about Indians meeting together "to renew our faith in the Great Spirit and also to instruct the young braves who are ready into the ways of our tribe" when a stir and shouting broke out in back of the grandstand crowd at the Baraga County pageant last Saturday.

"Sellouts! White niggers!" An Indian, Bruce Miller, 21, of Illinois, was shouting these words as he was forcibly dragged away by five state policemen and Baraga County sheriff's deputies.

Allowed to stand briefly before entering the police car, Miller was taunted by the angry crowd of whites with "Go back where you belong" and (to the policemen) "That's the way, rough him up." Then he was stuffed into the car and driven off.

The episode marked the Upper Peninsula's first taste of Red Power—or the drive by a growing number of Indians to overcome what they call the "degradation" of the Indian by the white man.

Three Well Known

But of the 84 Red Power advocates at the pageant (14 or more from L'Anse itself), there were three Indians known on a statewide basis: Mark Perrault, director of the Indian Community Action Project at St. Ignace and a member of the State Indian Affairs Commission; Ted Holappa, of the Michigan Civil Rights Commission; and Dennis Banks, chairman of the American Indian Movement.

All of them agreed on one thing: The Baraga pageant, in its second year, was not something the Indians should be proud of.

"This disruption has happened in other parts of the state," Perrault said. "I don't agree with their (Red Power supporters) methods, but I do with what they're trying to say—that these events create a false image of the Indian."

"The whole idea is degrading to the Indian. This indoctrination by the white man for the last 300-400 years in America is nothing to be proud of."

"It's just part of a regression suffered by the Indians in the last 1,000 years."

"I've sent two letters to Gov. Milliken," he said, "and I've received no response at all."

The commissioner said it was not going to take "a whole lot of planning" for the Indians in the state to stop these presentations from going on.

"I know it's going to happen," he said. "The Inter-Tribal Council (which governs matters on the state's five reservations and is a large influence in Indian affairs) has reached a general consensus of agreement on that."

Holappa said the L'Anse pageant, intended to commemorate work of such missionaries as the "Snowshoe priest," Father Baraga, over the last 200 years was "totally inaccurate."

"The (director Robert Stern, head of drama at Lake Superior College in St. Ignace) didn't feel the Indians looked real enough," Holappa said, "as he had them put on makeup and costumes."

"The way they were as a people," he said, "isn't taken into consideration."

"It's as though the Indians had no religion or anything and were in sad condition until the missionaries 'saved us,'" he said.

He cited, as an example of the Indians' present poverty—now that their lands have been ceded to the United States and they may be Christian, but unemployed—that the land for the Catholic Church in L'Anse was donated by the Indians.

"Now," Holappa said, "they won't let us have it back unless we buy it for \$100,000."

"Can we buy it?" He laughed "We ain't got no money."

Holappa said the Indians had problems in trying to deal with the pageant committee to explain their position.

"We did talk to the director about consulting us on rewriting the script for next year to make it more authentic."

"But when we tried to talk to the audience Friday night, as the pageant committee had agreed to do, they cut off the power of the microphone, called the police and then called off the pageant for that night."

"And during the parade on Friday," he said, "there were guys with baseball bats asking for help to control the 'trouble'."

Saturday's performance of the pageant had been canceled to avoid a conflict with the demonstrators.

At the end of Sunday's performance, Dennis Banks, AIM chairman and a member of a special presidential task force on Indians, told the 2,500-person audience that the demonstrators' aim was not to stop the pageant but to tell whites the true story of Indian exploitation.

"Missionaries played a major role in having these people—the Indians—sign away thousands and thousands of acres," Banks said. The \$10,000 production depicted the arrival of the fur traders and Bishop Baraga to the Upper Michigan area.

"Next month when we meet with the President of the United States, we are going to have to tell him there is discrimination. That there is racism . . . still prevailing here in the great state of Michigan," Banks said.

Earlier Sunday, the Indian groups held a news conference denying they were responsible for the cancellation of Saturday's performance.

After six AIM members presented pageant officials a series of demands just before curtain time Saturday, the 125 cast members, including 84 Ojibway Indians, and director Robert Stern decided to cancel the performance. The 4,000 persons in the audience left quietly to attend other pageant activities.

The Indian groups said the pageant committee had agreed to let them state their position on the pageant. While the militants were trying to persuade Indian members of the cast to their point of view, pageant officials became upset and canceled the performance, a spokesman said.

"We did not come here to burn, loot and riot, we came here to educate people," AIM member Eddie Benton said.

The director, Robert Stern, is a professor of dramatics and speech at Lake Superior State College at Sault Ste. Marie. He drew Indian fire, said Holappa, as the director of Mackinaw City's annual reenactment of the massacre at Fort Michilimackinac.

THE INDIANS resent that pageant, said Holappa, because it portrays a "legitimate Indian victory as a bloody massacre," and because it is enacted by the nearly 1,000 residents of the village, all of whom are white.

Bernard Lambert, president of the Baraga County Historical Society, had a different account of the rift:

"Our pageant is a big production, with a cast of 100 area residents who perform without pay to promote the community."

"After all, the pageant depicts our heritage here, both white and Indian."

Residents Don't Fear Indians

SAULT STE. MARIE (AP)— White residents of the Bay Mills Subdivision on Lake Superior near here say they are not afraid they will be displaced by angry Chippewa Indians, who claim the land is theirs.

The Chippewas, who are also seeking the Iroquois Point Light-house and land surrounding it, claim the Bay Mills land was leased from them for 99 years on a lease which has now expired.

Abstract records at the Chippewa Abstract Co. in the Soo show that the Bay Mills land has been deeded to white men since 1851 and that the deed apparently originated from a government charter.

There is no record of any lease from the Chippewas.

Representatives of the U.S. Forest Service, which owns the Iroquois Point Light and the land around it in the Hiawatha National Forest, have promised to help the Indians obtain the land to build a youth center and museum.

"It tells the story of three great missionaries who came here, a Jesuit, a Methodist and Bishop Frederic Baraga, for whom this county was named."

"The plot revolved around these men and how their efforts affected the lives of the Indians, over a span of 200 years."

"I guess our society is going to have to come up with some missionary efforts now to clear up this misunderstanding with the Indians," Lambert said.

Robert Stern said he couldn't understand why the Indians' anger should be directed at him.

"I am hired by the residents of Mackinaw City to direct their pageant, and also St. Ignace's reenactment of the coming of Fr. Marquette to that area."

"Both are community projects, as this one in Baraga. I could hardly insist that white residents be rejected from the casts in favor of Indians," he said.

IN SIOUX FALLS Dorm Seized

AND 4, 1970
America's Lutherans are willing to spend \$1 million a year on projects to help the nation's Indians, but they apparently aren't ready to turn \$750,000 of it over to an Indian-dominated board to decide how to spend.

That is the gist of reports to a conference at Augustana College from representatives of the country's three major Lutheran bodies.

The occupation force at a Sioux Falls, S.D., dormitory grew from 40 militant Indians to 120.

Doors were chained and padlocked, Clyde Bellecourt said the Indians will stay until the nation's three major Lutheran churches meet financial commitments to the Indian board.

THE STRONGEST

Miss Bridges Fought For Her Beliefs

By MIKE LAYTON

Daily Olympian Staff Writer

The Indian community in Thurston County has lost a leader, and a worker.

Wednesday, Valerie Bridges was buried at Leschi Cemetery on the Nisqually Indian Reservation not far from the river beside which she lived all her 20 years.

Miss Bridges, the daughter of Al and Maiselle Bridges of Frank's Landing, drowned while swimming in the river the evening of May 15. What happened her family and friends do not know, but she had been on constant, daily medication for some time.

Although she was not the most vocal of those at Frank's Landing involved in "fish-ins" and protests against state fishing restrictions, "she was one of the strongest among us, and perhaps the most courageous," says Hank Adams, another of the leaders there.

She was not as prominent in the battles, for instance, as were her sisters, Suzette, 23, and Alison, 18. Hers was more a homemaking role at the landing. She helped care for and cheer her grandfather, 91-year-old Bill Frank, Sr.

"She wasn't a Jane Fonda," says Adams, "and little in her life could be characterized as glamorous."

But one of her main concerns is the stuff of drama; she wanted Frank's Landing, the shrunken home of her grandfather, oldest of living Nisquallys, restored to either reservation status or "Indian country."

Shortly before her death, Miss Bridges and others had gone through several thousand documents at the Bureau of Indian Affairs Office in Portland concerning the condemnation of two-thirds of the Nisqually Reservation in 1917 and 1919 to make way for Fort Lewis.

Frank owned the land then on the east side of the river, Army land now, and which the Indians have called a sanctuary for harassments by state Game and Fisheries agents.

When the land was taken from Frank for the fort he was given the small property which is now Frank's Landing. He and Miss Bridges and others insist that it has the same status as the reservation, upriver more than a mile.

The state, with the concurrence of the BIA, says it is merely Indian trust land, protected but not a part of the reservation. They say it is not in the same status as reservation land so far as Indian treaty rights to fish are concerned.

This is partly what the Indian fishing battles on the Nisqually have been about: whether they could fish at Frank's Landing (although they have fished, and insisted they had a right to, at other spots along the river). If they have tribal status, as do Frank and his son, Bill, Jr., a battler for treaty rights, they could fish on the reservation. Miss Bridges' father, Al, does not have that right, however. He is not a Nisqually although he has fished there all his life.

A few days before her death, Miss Bridges and her sister Alison swam out into the channel to attempt to determine, by string measure, how much land across the river should belong to their grandfather.

Miss Bridges was awaiting sentencing in Thurston County Superior Court when she died, following conviction last month on an assault charge in one of the fishing incidents. She had also been charged in federal court in the Indian invasion earlier this year of Fort Lawton in Seattle.

She was also scheduled to appear in another trial June 2 at which Adams hopes to make the chief issue the matter of jurisdiction of Frank's Landing.

It was to obtain evidence for this that she had gone to Portland and swum out into the river channel.

The June 2 date was accepted for the trial from an earlier postponement, Adams says, because that is the anniversary of the 1924 law that made all Indians full citizens.

"We wanted to demonstrate that the state had become more hostile to Indian rights and Indian fishing since all Indians became citizens than before," he says.

The best memorial to Valerie, he says, would be a "free" Frank's Landing, and "some small protection and security for her family."

Adams' brief for the trial is a "partial history of the fishing rights fight — the first 116 years of it. It spanned the lifetime of Valerie's grandfather; it has occupied the duration of her parents' lifetimes; and the fight consumed her life."

Then, a downcast Adams says, "In her lifetime, the state of Washington did not enact or promulgate one statute or one regulation that would have allowed Valerie to fish for salmon as a Nisqually or Puyallup Indian (she was both) and did not recognize the laws that guaranteed that she could do so."



Mary Kiona

SILVER CREEK, Lewis County — (AP) — Poverty-stricken and ailing Mary Kiona, an Indian woman who lived to see the sixth generation of offspring, died yesterday at the home of her granddaughter. She was either 115 or 121.

Family records put her birth on Jan. 1, 1849, but the Bureau of Indian Affairs officially lists the birthdate as Jan. 1, 1855. Either way, Mrs. Kiona, of Yakima and Cowlitz Indian descent, has been around a long time.

Interviewed on her last birthday, Mrs. Kiona recalled the advent of the first white settlers in southwest Washington. She was eight years old.

"I remember being on a hillside picking berries," she said in Indian dialect through an interpreter, "I heard a noise and went over the hill — it was the first time I had seen a covered

wagon or a white man."

The year was 1863 and the president was Abraham Lincoln.

Ill for the past five years, Mrs. Kiona and her granddaughter were forced to accept the help of a local charity. Limited savings could not provide food, clothing and other necessities, and they refused welfare and Social Security benefits.

Mrs. Kiona kept busy until death. She worked at handicrafts, specializing in basketweaving. She continued to saddle and ride horses until 1962. In 1956, she told the Thurston County Superior Court hearing arguments over a proposed dam that she canoed on the Cowlitz River until she was 80 year old. She stopped then, she said, because "someone took my canoe."

This year, she received word of the birth of a sixth generation baby. However, the family has records for only four generations of survivors, including 35 great-grandchildren, and 43 great-great-grandchildren. One daughter and nine grandchildren also are listed as survivors. Mrs. Kiona had been a widow since 1908.

TOLEDO — Clad in her buckskin dress, Mary Kiona lay at rest in her casket. And in the casket also were three blankets, and her beads, and all her other personal possessions.

And the tribes gathered, Cowlitz and Yakima, young and old and in between, to pay honor to this woman who had lived for 121 years. Grandma Mary, they called her, and spoke softly of the wisdom and kindness that had been part of her.

The minister said, "Remember the heritage you received from Mary Kiona. Walk tall, and walk with God." And in closing, "God grant that they may recapture their heritage."

Wanapum Indian Tribe Almost Extinct

By BILL HILL
The Everett Herald

VANTAGE, Wash. (AP) — The Wanapum Indian tribe was a vanishing people by the time the Lewis and Clark expedition arrived on the Columbia River shortly after the turn of the century.

Tribe members numbered fewer than 2,500 in 1805, and today only three Wanapums survive.

The Wanapums camped for many centuries on the bank of the Columbia near Priest Rapids and they also maintained burial grounds nearby.

Unlike virtually all other tribes, the Wanapums never

warred against the white frontiersmen who came to settle in that area. In winter the tribe lived in mat houses built of the tribe never signed a treaty with the government and have wintered in the huts at Priest Rapids as late as 1952.

White Island, now inundated by waters from Priest Rapids Dam, once was covered with some 125 rocks containing Wanapum legends tell of the great Columbia River, of a time when the air was filled with depicting hunters, bear paws and fish. Another relates how water overran the land, and still another tells how the Grant County Public Utility District employed the surviving Wanapums to locate the pictures, interspersed among the thousands of boulders. The pictures were marked on a map, north as Soap Lake to gather numbered and photographed so

a record of the past would be preserved. Recognizing the Wanapums' deep-seated attachment for their river home, the Grant County P. U. D. assisted the remaining tribe in making a transition from the old era to a new one.

Besides providing jobs on the Priest Rapids project, the displaced Wanapums were furnished homes formerly occupied by operators of a small power plant at the Priest Rapids site.

Whites Fear Ouster by Indians in Dakota Dispute

JULY 14, 1970

By HOMER BIGART

Special to The New York Times

NEW TOWN, N.D., July 7—In a sudden reversal of roles, the white homesteaders of this region are living in fear that the Indians will run them off the land.

It has always been the other way around. Ever since President Millard Fillmore created the Fort Berthold Indian Reservation in 1851, the Government has been whittling away at the treaty lands, giving generous portions to homesteaders, to the military and to the Northern Pacific Railroad.

By 1910, the reservation, which originally covered vast areas of the Dakotas, Montana and Wyoming, had shrunk to 836,000 acres in west-central North Dakota. And in 1910 it apparently lost another huge block to homesteading.

For the next 60 years it was assumed that this 363,520-acre tract was permanently severed from the reservation. Then last March the Interior Department solicitor's office gave a startling opinion. The tract was still part of the reservation, the lawyers said.

Alarm and despondency seized many of the 4,000 whites who had settled on this land.

Here in New Town, the largest (pop. 1,800) settlement on the tract, the all-white city government decided to fight for the status quo.

A committee of white citizens, organized by Roland McMaster, police magistrate, former Mayor and editor of the New Town News, is seeking a Federal court injunction barring the Indians from assuming police jurisdiction.

Meanwhile, New Town forbade patrolling by Indian police. The city's saloons, whose owners feared that they might lose their licenses if New Town came under Indian control, stayed open for business.

The local police continued to arrest for "vagrancy" Indians found loitering on the streets, ignoring the Tribal Council's insistence that only the reservation police could make such arrests.

Finally, the City Council demanded the dismissal of James R. Keaton, the Bureau of Indian Affairs superintendent of the Fort Berthold Reservation, contending that he was "uncooperative" and sided with the Indians.

"The reaction of the Caucasians was almost paranoid," Nathan Little Soldier, vice president of the tribal council, told a recent visitor. "Some apparently believed the Indians would take over their property. 'We don't want their property. All we want is equality and an end to police harassment. We want our own police and our own tribal court.'"

The Indians do have their own police and court on the reservation but not in the disputed area.

Mayor Wary of Plan

Mr. Little Soldier said that white citizens in the disputed area could not be arrested by the Indian police or brought before the tribal court. The whites would remain under the jurisdiction of the local and state police and courts under the new plan.

But Mr. McMaster and Mayor Soren Sjol were wary of giving the Indians their own police and courts.

Mr. McMaster feared a breakdown of law and order. The reservation police would refuse to arrest Indians for public drunkenness and indecent exposure, he said, and moreover there was nothing in the tribal code to cover sex perversion.

"It'll be like living in a foreign country," he said.

Mayor Sjol said that the settlers feared a collapse of land values.

They were afraid that the Indians would declare open range in the disputed tract, he said, and break down the fences, and Indian cattle would eat the farmers' crops.



The New York Times July 14, 1970

Area near New Town is in dispute between whites and Indians. The reservation is segmented by a reservoir.

"Oh my God, my God!" exclaimed Mr. Little Soldier when asked about open range fears. "That's as stupid as saying that the Indians will force everybody to wear moccasins."

"They won't credit us with an ounce of civility. How stupid can 'civilized' people be?"

"That land is closed range, and it will stay closed range."

Richard Colhoff, an Oglala Sioux who commands the reservation police, scoffed at Mr. McMaster's contention that the tribal laws were lax, particularly in the area of public drunkenness.

Says Opposite Is True

"Just the opposite is true," he said. "The state abolished its public intoxication statute a year ago, but the tribal council still has it on the books and enforces it. The tribe has added an ordinance that enables us to take an intoxicated man into protective custody until he sobered up."

One white policeman, Darrell Salter, who resigned from the local force in protest against the city's refusal to cooperate with the Indians, agreed with Mr. Colhoff that Indians were "more afraid of the Tribal Court than the City Court."

As for the white settlers, their greatest fear was losing the land, Mr. Salter said. They suspected that the Indians would come up with new demands, he said, and perhaps stage a demonstration like the one in which California Indians seized the island of Alcatraz.

Mr. Salter said that he had refused to harass Indians under the city's loitering ordinance.

Of 458 arrests in New Town last year, about 75 per cent were of Indians, he said.

Even if the Justice Department and the courts confirm that the disputed land belongs to Fort Berthold, whites would probably outnumber Indians on the expanded reservation. For there are only 2,800 Indians living within the present boundaries of the reservation, plus 1,000 in the disputed area.

Tribes Are Poor

The Fort Berthold Indians belong to three affiliated tribes, the Mandan, Arikara and Hidatsa Tribes. They are desperately poor, with an average annual family income of \$1,800.

Their economic plight was worsened in the early nineteen fifties by the construction of Garrison Reservoir on the Missouri River. The filling of this reservoir, said to be the largest man-made lake in the world, inundated 152,369 acres of rich bottom land.

More than half of the resources were lost: the exposed coal veins that gave the Indians fuel, the woods that provided logs for construction, fence posts and winter protection for livestock, and wild fruit and berries, game and fur.

The entire social structure was destroyed. The inundated villages were not relocated, and families were scattered from one end of the reservation to the other. Eighty per cent of the road system was lost and only part of it replaced.

The new lake split the reservation into five isolated segments; the old capital, Elbowood, was inundated, and the Bureau of Indian Affairs offices had to be moved to New

town. Indians were pushed onto marginal lands that were usually roadless, lacking in water and unprotected by windbreaks. Their dilapidated frame houses, wracked and twisted in the moving, became more vulnerable to the subzero winters of the Dakota Plains.

Nixon to Get Appeal

The bitterness of Fort Berthold Indians, heightened by this experience, has rarely surfaced. It is manifest today in a stubborn determination to assert Indian rights in the disputed tract. Mr. Little Soldier disclosed that the executive council was sending a letter to President Nixon asking a quick decision on the land issue. Unless the White House replies promptly, the quasi-sovereign Affiliated Tribes will employ "undiplomatic procedures," including an appeal to the United Nations and the Russian Embassy, Little Soldier said.

Meanwhile, Mrs. Rose Crow Flies High, a member of the tribal council, threatened a boycott of local merchants if they continued to resist Indian sovereignty.

Others said that it was about time the schools started teaching unbiased history.

U.S. Funds Changing Sioux

By D. DRUMMOND AYRES JR.

Special to The New York Times

MISSION, S. D.—The latest of the white man's trappings to change the traditional ways of the American Indian is Federal spending. Like gunpowder and fire water, it often seems to produce mixed blessings. Here on the million-acre Rosebud Reservation among the poverty ridden remnants of the Sioux — and on reservations elsewhere — the increasing flow of money from Washington has created a few new jobs and financed a number of new houses.

But in the process, tribal politics have been thoroughly roiled and a big question mark has been hung over

THE MINNEAPOLIS TRIBUNE

Fri., July 3, 1970

Do you live in the past?

The Indian as Seen in Suburbs

WHAT do white suburban grade school students think about Indians? Indians mean big trouble. They killed white men. They take scalps. They tell lies and fibs. They are mean. They have funny names: They eat all raw meat. These attitudes, ironically, were expressed by students at Indian Mounds Elementary School in Bloomington.

The students were asked to write "What I Know About Indians" in a one-page essay as part of a survey by the University of Minnesota's Training Center for Community Programs. The survey produced 643 essays from eight grade schools in Bloomington.

The results, reported recently by the training center, are not all as negative as the expressions by some of the students at Indian Mounds. Pupils at Indian Mounds and other schools also mentioned the injustices inflicted by whites on Indian people, referred to Indians in a positive manner, and expressed admiration for Indians. "We didn't treat them as we ought to," wrote a sixth-grader at Brookside School.

But the generalizations in the essays were negative enough, said the authors of the report, to validate the conclusions of a recent U.S. Senate Indian Education subcommittee study. The subcommittee contended that the public schools present a picture of American Indians that tends to be uncomplimentary and inaccurate. In Bloomington, said the university report, the students showed a depressing lack of facts about the present

condition of Indians. The survey also indicated that some teachers were inclined to single out and overemphasize certain "facts" to the exclusion of the broader picture of past and present Indian life styles.

Although the survey was conducted in Bloomington, the results should not be construed as a specific indictment of that school district. Similar results likely could be found in most school districts of the state. Old textbooks containing distorted references to Indians are still in use. A balanced treatment of Indian history often has not been integrated into the curriculum. Not enough contemporary material on Indians is available to teachers.

As a result of the Bloomington survey, the university plans to offer a nine-credit Indian-education college course on educational television stations throughout the state next fall. The purpose of the course will be to give teachers the tools to develop curriculum units for their classrooms. At the same time, the university will be sending a series of curriculum units, produced by teachers, to all school districts in the state.

These and other efforts should help to prevent what the university report terms "a new round in the old cycle of myth creation and maintenance about the American Indian." But, as the report also points out, the schools can't do it all. Distorted perceptions of the Indian in the white family, peer group and media all help to explain why a Brookside fourth grader wrote, "If I saw an Indian, I'd be scared stiff."



Chief Lame Deer, 67, is influential as a medicine man

some of the old customs and values.

The 7,000 Sioux scattered around this dusty trading center and in a score of hamlets with names like He Dog and Upper Cutmeat would fit as easily these days into "The Last Hurrah" as "The Last of the Mohicans."

Medicine men who used to dance for rain for the corn now dance for votes for their favorite candidates.

Neighbors who once existed side by side in tarpaper shacks, sharing what little they had in the classic Indian manner, now live apart in the relative elegance of federally financed bungalows, squabbling over who will get what job on the latest Government project.

The Sioux still think "Custer had it coming," or so the bumper stickers on their deteriorating cars proclaim. But they also think they have something coming and agents are speeding over the mesas and grassy hills toward the United States Treasury to get it.

Federal officials are not entirely dissatisfied with the situation.

"We've been searching a long time for a way to change the makeup of Indian politics," says an Interior Department specialist in tribal matters.

For decades, the department's Bureau of Indian Affairs dominated tribes with its overwhelming paternalism.

The elected tribal councils that replaced the traditional chiefs under Government order had no real ruling role.

Nine of every 10 dollars spent on the American Indian were funneled through the bureau.

With the coming of the Office of Economic Opportunity, this formula changed: The O.E.O. began to feed funds to the tribes through the councils.

Today, councils handle about half of all the money allotted to Indians. Some tribes are spending unwisely because of administrative inexperience, but Washington seems happy to pay the price of learning.

As in the white man's world, money changed the political stakes on the reservation. Suddenly there were real economic decisions to be made, many of them involving an unfamiliar and unsettling concept known as "patronage."

Among the Rosebud Sioux, for example, Federal spending in the last five years has almost doubled, to \$4-million annually, with the tribal council controlling about 40

per cent.

At the same time, tribal political talk has increased. Here in south central South Dakota in the spring of 1970, the verbal exchanges sometimes leave the impression that the Sioux are on the warpath for the first time since 1890, when the Seventh Cavalry surrounded 200 men, women and children at Wounded Knee and massacred them.

Indians now badmouth not only the white man but also one another, often in opprobrium similar to that of Negro militants.

Thus, the Great White Father has become the Great Honky and the Indian who does not wholeheartedly support Red Power is an Uncle Tom-Tom.

The new Indian political rhetoric also involves vituperative disputes over bloodlines, another development that has hurt tribal unity.

The Rosebud Sioux, for instance, are about evenly divided between full bloods and mixed blood and many of the jobs created by Federal spending are handed out on the basis of lineage.

In the old days, when Indian politics were less turbulent, candidates worried less about bloodlines and patronage and more about whether they were old enough to command "respect" and whether their military service records were adequate.

A certain mystique still surrounds medicine men, too, and tribal politicians have capitalized on it.

Although almost every Sioux has been baptized, it is not unusual to hear a tribesman say that "a lot of what the medicine men predict comes true."

Thus, every politician likes to have as many medicine men in his corner as possible.

One of the most sought-after is Chief Lame Deer, a 67-year-old full blood whose long nose, deeply etched face and straight black locks are so classically Indian that he has posed several times for national magazine advertising.

The chief carries considerably more tribal influence as a medicine man than as a hereditary leader whose office has purposely been rendered almost meaningless by the Federal Government. As a master of mysterious ceremonies, he is currently in great demand for powwows that play up Red Power.

Rapid City's Grand Jury

by Allan Burke

In an era when no institution is free from investigation, Rapid City had its own grand jury. But it was demanded by the people, not by a governmental entity, and the sacred institutions were police-minority relations and Pennington County's ancient jail.

Eight unsuspecting Rapid Citians were wrenched from their regular routines and ordered to find out "what's wrong" about things some of them hadn't thought much about before.

From June 5 to July 10, these eight people went to the courthouse to a small jury room where they were in seclusion all day, except for a half-hour lunch break. And when each day was over, they couldn't talk about what they did: the proceedings of grand juries are ultra-secret.

"The foundations for a grand jury have been under construction in Rapid City for many years," according to a civil rights worker, "but events in the first months of 1970 gave the final thrust."

The "thrust" of 1970 started in the first month. In January a policeman beat a 20-year-old prisoner unconscious in the jail because the inmate, while locked in his cell, had shouted assorted obscenities. The policeman was later fired.

Then in March, Officer James Lyerla was beaten by six men after he attempted to arrest one of them on a minor charge. There was considerable debate at the time as to whether

the attack on Lyerla was revenge for the beating of the inmate by a policeman. The day after the six were jailed, one of them died in his cell and another was hospitalized.

It was a short time later in March when an ad hoc group, the Committee for the Investigation of Legal Proceedings with Minority Groups, circulated petitions which demanded a full-scale investigation.

The petition the committee presented to States Attorney Jack Klauck April 2 said, "We, the undersigned, in order to promote a more harmonious atmosphere throughout the community and to dispel the rumors which are undermining the faith of this community in law-enforcement practices and attitudes in Rapid City, respectfully demand a full-scale investigation into the circumstances surrounding the following related incidents:

"1. The assault on Officer James Lyerla March 20, 1970;

"2. The later arrest of the nine individuals, on various charges, allegedly involved in the assault incident -- and a complete exposé of the police practices used in apprehending the nine individuals;

"3. The death of Alfred Randall in Pennington County Jail March 21, 1970;

"4. A complete, and public, disclosure of all pertinent details regarding Randall's death from the County Coroner's office;

JULY 30, 1970



"5. The events which led to the hospitalization of Uris Blue Arm in the Indian Public Health Service Unit March 21 and 22;

"6. An examination of general conditions existing in Pennington County Jail, and of the conduct and attitudes of the guards who are assigned to the jail.

"Additionally, we, the undersigned, petition the Pennington County States Attorney's office to demand a grand jury investigation into all of the incidents cited above." Signatures of 335 Rapid Citians followed.

Realizing there were questions not yet answered about the jail and police-minority relations, Judge Thomas Parker called the grand jury together June 5.

In an attempt to quash rumors that Alfred Randall had died in jail as a result of mis-treatment, the jury said it found his death "was not a result of any action on the part of the Rapid City Police force, the Pennington County Jail personnel, jail inmates or jail facilities."

In the most controversial section of its report, the jury struck at groups who charge "brutality and discrimination" against local law enforcement agencies.

To the dismay of Indian leaders, the jury said it found "in the vast majority of these cases, the claim is based on rumor and not on fact."

Civil rights workers were heartened, however, by the jury's comment that a human relations committee is needed "whose function would be to receive complaints, determine if the complaint is legitimate, determine whether witnesses will testify and then process these through proper channels to the responsible authorities."

When the jury was adjourned by Judge Parker July 10 and its report to the public was released, responses ranged from satisfaction in the investigation to disappointment on the part of Indian spokesmen.

But an Indian man was more concerned with the grand jury's quiet approach to police-minority relations. "I question whether they thoroughly investigated the so-called rumors. Some people may be shocked to learn that some Indian people were reluctant to testify before the grand jury because they were afraid that the police would retaliate against them for speaking out. Whether or not there actually would have been any retaliation is not important, the point is that this fear or terror exists in a state and city where people are proud they haven't had trouble with minority groups. And I think the terror limited the success of the jury."

"Another thing I know now that we should have done was to get the Indian people behind the jury. We could have filled the halls -- that way the people who testified would have known their people were all for them.

"As it turned out, I think some of the Indian witnesses were afraid to talk after they were called before the jury. I don't doubt that some of them left out vital information because of their fear and suspicion. We just didn't give them enough moral support."

A more common criticism leveled at the grand jury is that it was an all-white jury. It was, but it's the law -- not the officials -- that's responsible for who gets on a grand jury.

The jury members, as required by state law, were selected from the first names on the general jury list. As it turned out, there were no Indians among the first eight or ten people on the list. According to the statutes, it would have been illegal for Judge Parker, or anyone else, to deliberately place someone on the jury.

South Dakota law, however, does not expressly require consideration of minorities when the lists are compiled. If a board of selectors were to flagrantly discriminate, federal statutes would probably apply. But the selection of jurors by the various governing boards is a less-than-objective operation at the best.

But now that Rapid City's first grand jury in decades is over, apparently without gaining the confidence of the Indian people and the poor, the hope lies in whether or not city and county action is taken to correct the problems the grand jury pointed up.

Sioux tribe says it duped by patriotic fervor

Indians claim 'bad faith'

By HOMER BIGART

Special to The New York Times

PINE RIDGE, S.D. — On top of Sheep Mountain, a lonely butte in the Badlands, an angry group of Oglala Sioux are protesting what they call the latest piece of treachery and bad faith by the government.

They have been camping there since June 25, the anniversary of the Sioux victory at Little Big Horn in 1876, an action known to some non-Indians as the "Custer massacre."

They swear they will maintain a vigil of prayer and fasting until President Nixon restores all the land taken

THE NEW YORK TIMES, JULY 15, 1970

mer gunnery range for an enlargement of the Badlands National Monument. The Defense Department would retain more than 45,000 acres. The balance could be repurchased by former Indian owners for the taking price plus 1.5 per cent interest.

BUT THE Indians have been given only until Aug. 23 to apply for repurchase. There are no heirship rights, which means that the land can be held only during the life of the owner, after which it reverts back to the government.

Officials of the Bureau of Indian Affairs contend that the deal favors the Indians, pointing out that non-Indians can not repurchase land at the 1942 price but at present fair market values as determined by appraisal. They say the Oglalas camping on Sheep Mountain represent only a small part of the tribe and that more than 90 percent of the Indians feel the repurchase policies set by Congress are fair.

But Richard T. Little Wound, chairman of the Oglala Sioux Land Committee, which he says represents 5,000 members of the gunnery range, says the agitation has wide support.

SIRGIL KILLS Straight publicity man for the committee, says the Oglalas are getting tired of the bureau's paternalistic attitude and are demanding total restoration of the lands.

If you feel that fighting for your own land is radical and militant, then I guess we are radical and militant," Kills Straight told a visitor.

Little Wound produced a letter he had written to Nixon on June 18 and which said in part:

"THE IDEA that a man should have to bargain with a government for the return of his property is foreign to our system of values, and we hear that it was foreign to yours as well.

"We want the entire gunnery range to be returned to

its rightful owners in accordance with the bargain which we made more than 25 years ago in order to help the war effort."

The White House did not reply, and on June 29 Little Wound sent a second, sharper note to the President:

"MR. PRESIDENT, we have not heard from you.

"Are we to be kicked aside as if we were the rattlesnakes on Sheep Mountain? We have given you ten days to digest our words and carefully consider our plight. Will we in the end do our ghost dance? Perhaps our letter was construed as a 'prank' letter. In your position as President of the United States, the states representing the land we have given up to you, have you shunned us?"

Little Wound's reference to the ghost dance, a ritual which the U.S. Cavalry suppressed late in the last century, was a subtle hint to the White House that Oglala patience was not inexhaustible.

The last official Ghost Dance was staged by the Oglala in December, 1890, near Wounded Knee just before the last battle between the troops and the Indians.

The ritual, which induced a trance-like condition in participants, was used by a medicine man, Yellow Bird, to incite the warriors. But this time the situation of the Oglala was hopeless. The Indians, surrounded by cavalrymen, had surrendered and were partly disarmed.

Suddenly, Yellow Bird started dancing among the braves, blowing an eaglebone whistle and telling the warriors that their "ghost shirts" would protect them from bullets.

Someone fired a shot. The cavalrymen reacted by firing two-pound shells from a battery of Hotchkiss guns into the encampment, indiscriminately killing 146 men, women and children.

The Oglalas regard the Battle of Wounded Knee as a brutal massacre, charging that the cavalrymen pursued and slaughtered women and children who tried to escape.

The Ghost Dance is a ritual that the tribe will resurrect

only in desperation.

Believe in Due Process

"We have laid down the tomahawk," said Len Wilcox, an ex-marine among the group on Sheep Mountain. "We know that a lot of right-thinking Americans are for the underdog. So we continue to put our faith in orderly protest, due process and all that jazz."

The Oglalas have a powerful ally in the director of the Jesuit mission at Pine Ridge, the Rev. Theodore F. Zuern.

Father Zuern said that when he had come to Pine Ridge he had been shocked to find that three Indian cemeteries had been made a part of the gunnery range without any attempt to relocate the bodies buried there.

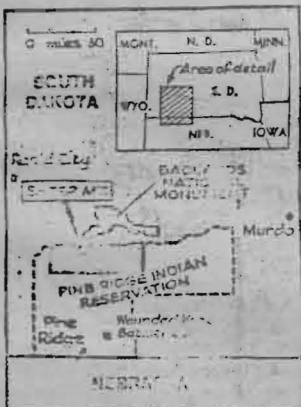
Father Zuern said that while the Government was offering two of the cemeteries to the Indians for repurchase—"This trading in cemeteries becomes distasteful"—the third would be retained by the Air Force as part of an electronic gunnery and bombing practice range.

At tribal headquarters, the council president, Gerald One Feather, said that he thought the tribal elders would declare their support for the vigil.



AP Wirephoto

CROWNING Sheridan, Wyoming's, 17th annual All-American Indian Days was selection of Virginia Stroud, 19, a Western Cherokee from Bacone, Oklahoma, as Miss Indian America '70.



The New York Times, July 15, 1970
Vigil on Sheep Mountain protests U. S. retention of a former gunnery range.

from them during World War II for an Air Force gunnery range.

THE INDIANS claim they were under the influence of wartime patriotic fervor when they yielded the land at a forced sale in 1942. (A very high ratio of young braves at the Pine Ridge Reservation always volunteer for military service). Some 250,000 acres were purchased from Oglalas and 31,000 from non-Indians. About 94,000 acres of tribal land was leased.

The Indians say the government promised to return the land to them when the war was over.

Now they are upset because the U.S. Park Service wants 115,000 acres of the for-

Senate Votes \$1 Billion Alaska Natives Scorn Offer

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WASHINGTON (UPI) — The Senate by a 76-8 vote has approved and sent to the House a bill to give \$1 billion cash to Alaska's Indians, Eskimo Aleuts, as a final settlement of land claims upon the United States.

Interior Secretary Walter J. Hickel hailed the bill as "a great victory" for progress and fairness in the treatment of the nation's earliest native citizens. He said he hoped a similar bill in the House, now waiting action by the Interior Committee, would be moved ahead quickly.

By Richard Harwood
Washington Post Staff Writer

The Encyclopaedia Britannica describes the introduction of Western Civilization to Alaska in 1741:

"During the next six decades a host of (Russian) traders and hunters purchased or stole peltries from the Aleuts, seized their women, massacred and enslaved them."

The land and its people became a part of the United States in 1867. The purchase price of \$7.2 million was paid to Russia. The natives—Aleuts, Indians and Eskimos—who had occupied the huge territory for 6,000 years got none of the money. No treaties were signed.

It is now 103 years later and the U.S. government has made its first offer of reparations to the surviving tribes. As drawn by the Senate, the settlement involves \$1 billion in cash and the title to 10 million acres of land.

The government regards the Senate proposal as the most "generous" and "far-sighted" settlement in the long and unflattering history of America's dealings with the Indians of North America.

The principal lawyer for the Alaskan natives, former Attorney General Ramsey Clark, takes the same point of view.

So does William Van Ness, special counsel for the Senate Interior Committee which drew the bill. "Most of the AFN (Alaska Federation of Natives) leaders," says Van Ness, "are enlightened with it."

That is not the universal impression coming out of Alaska these days. Candidates for state and local office are denouncing the settlement as inadequate. The AFN board of directors, while satisfied with some provisions of the Senate bill, continues to favor a minimum land grant of 40 million acres to the natives. "The feeling in the villages," said Emil Notti, the AFN president, "is very strong. They want their land."

The Arctic Slope Native Association has condemned the land provisions of the bill. Other native groups are expressing similar dissatisfaction. At Fairbanks last week, the Tundra Times newspaper polled 14 native organizations from all parts of the state and found them nearly unanimous in their demand for a 40 million acre land grant—about 10 per cent of the state.

Their position was laid out for the Senate more than a year ago by Notti: "To put it bluntly, we want to manage our money and our lives, and we must question the fairness of nay

THE WASHINGTON POST Sunday, Aug. 9, 1970

settlement which does not enable us to do so . . . Our goal is not merely dollars and cents, but to give each native the opportunity to join the mainstream of American life on equal terms, if that is his wish, or the opportunity to continue the traditional way of life while enjoying the full benefits of modern science, if that is his wish."

Those options, many native representatives now insist, will not be possible if the Senate bill becomes law. Land is at the heart of the problem.

Alaska, with 365 million acres, is twice the size of Texas. But much of the land is barren and worthless. No more than 70 million to 80 million acres, according to Van Ness, have "commercial" value.

The whole state, because of the delicate ecological balance, barely offers a subsistence existence to the hunters, fishermen and herdsmen still following the old ways of life. Whether that culture can survive at all is a central issue in the current debate.

The State of Alaska, eager to promote economic development and industrial prosperity, has its eyes on 103 million acres presently controlled by the federal government but used by its native occupants.

The oil companies are anxious to exploit huge petroleum deposits lying under native hunting grounds. Tourism promoters are bringing in white hunters and fishermen. Highways and pipelines and hotels must be built if this development is to continue.

These many interests have collided in spectacular fashion on the Arctic slope in far northern Alaska.

It is an area of 56 million acres inhabited for 60 centuries by little bands of Eskimos scattered around in five principal settlements. Some of them are "people of the land"—herdsmen, whose lives and culture revolve around the caribou. Others are "people of the sea," dependent on hunting whales.

These people number only 2,500 and they survive precariously in their isolation. Their Arctic lands, a federal study commission concluded some months ago, would not support even that small number "if they adopted the white man's way of life in its entirety."

But the white man's way of life has begun to intrude. The lure is oil.

It was discovered on the Arctic slope many years ago and in 1923 the government set aside 23 million acres for the Defense Department as Petroleum Reserve Number 4, "Pet 4" as it is called in Alaska. This reserve has never been exploited and the natives have continued to use the land as in the past.

In 1958 the Alaska statehood bill was passed. One of its provisions gave the state the right to select 103 million acres of federal land. It quickly laid claim to 2 million acres on the Arctic slope, adjacent to Pet 4. Native counter-claims were filed that are still pending. But the oil push continued. The Interior Department in 1966 announced that it would open up the Arctic slope for oil and gas leases.

Two years later there was a major oil discovery at Prudhoe Bay in the area

claimed by Alaska. Last fall, oil companies paid the state \$900 million for exploitation rights. Today engineers are at their drawing boards.

"Passage of the Senate bill by the House will complete the cycle and clear the way for the bulldozers because it will settle the question of who owns the land. In exchange for the \$1 billion and 10 million acres, all native claims in Alaska are to be wiped out.

There is no doubt in the Senate that a settlement will promote Alaskan prosperity and development all over the state. There is also no doubt in anyone's mind that many natives will benefit economically from that process. Under the terms of the Senate bill, the \$1 billion allotment will be used to improve the quality of native "social services and to provide, through native corporations, capital assets for permanent investments in the state's economic development. The numbers add up to about \$12,000 for each of the state's 55,000 natives.

The future of native cultures and lifestyles, however, is less clear. And it is this uncertainty that underlies the native demand for more land. They want, as Notti told the Senate, the option "to continue the traditional way of life" and that requires, in the view of most natives, full and complete title to a minimum of 40 million acres. Even that amount of land is inadequate, according to some estimates.

The Federal Field Committee for Development Planning in Alaska reported to the government in 1968 that the natives would require at least 60 million acres to continue the "subsistence" patterns of the past.



RAMSEY CLARK
... 'generous' deal

Economic development in Alaska, the committee said, means little or nothing to the natives under present conditions if they are to prosper, they need investment capital and new kinds of economic opportunity, said the Committee.

Ramsey Clark believes the proposed settlement meets those needs.

He believed, too, that the preservation of native cultures in a pristine state is an unrealistic goal.

"The intrusion of our society on theirs is inescapable," Clark says, "regardless of who owns title to the land . . . It is impossible in this world today to maintain an isolated culture. We must seek mutual enrichment. They have qualities that we need. And they need meaningful opportunities for self-determination . . . If Alaska develops now they



"Talk about pollution! There are thousands of dead fish in our oil . . ."

will develop. If not, it passes all of them by."

That is view of the Interior Committee and its special counsel, Van Ness:

"Their culture," he says, "has been disintegrating for 100 years. What is destroying it is the contact with our culture. In Alaska today you find native kids lying around smoking pot, hanging around barrooms, wearing bellbottoms."

As the young Alaskans become educated and exposed to white culture, he says, they are "not going to go back to igloos and trap lines."



HENRY JACKSON
... bill's sponsor

Even in the villages, Van Ness says, the white culture is entrenched: "The white guys are going in there with liquor stores and grocery stores and becoming dominant with these placid, unaggressive people . . . The old culture is already gone."

There is considerable evidence in support of that view. In the past, the Field Committee concluded, the Alaskan natives lived in "healthy poverty." But today, the live in unhealthy poverty, afflicted with many diseases included a high rate of alcoholism. Their life expectancy is half that of their white neighbors.

"Problems of mental health are major problems of Alaska Natives today," the Field Commission found. " . . . Personality disorders rank third in incidence in the population. Acute brain

syndrome associated with intoxication is eighth ranked cause for admission to hospitalization grew by about 50 per cent, the number of suicides and persons dying of alcoholism doubled.

"Mental distress among Alaska natives is the result of one culture imposing itself on another, in the opinion of the state's former director of the Division of Mental Health.

In these circumstances, the Senate concluded, the wise and humane course was to provide the natives with enough cash to develop their villages and

economic enterprises and enough land to insure the survival of their villages and the protection of ancient hunting grounds.

Sen. Henry Jackson (D-Wash.), the bill's principal sponsor, was insistent that Alaska not be carved up into "A series of large racial land enclaves. That is what would happen if 40 million acres were set aside."

There would be other consequences, Jackson said: "40 million acres could and would tie up the economic development of Alaska . . . These selections could be made in such a way as to severely damage the best interests of all people in the United States. It could affect conservation measures, national parks and forests, and hinder proper state and federal land-use planning."

Sen. Fred Harris (D-Okla.) saw it in another light. He urged that a minimum of 40 million acres be given to the natives on grounds that "they own outstanding, unextinguishable aboriginal title to approximately 93 per cent of the state of Alaska. Their claim rests not only on moral grounds, but also on firm legal grounds . . . They live on the land. They are dependent on it for their livelihood."

He was supported by Sen. Edward Kennedy (D-Mass.). "I think we do ourselves a great disservice," Kennedy said, "by beating on our breasts here on the floor of the Senate and saying what a good deal the Alaskan natives are getting. This is what is said each time our native Americans are deprived of what is rightfully theirs. 'See, we are letting you use some of the land that belongs to you. How generous we are.'"

"The native people," a villager told the Tundra Times last week, "have never had money. But they have always had land and have gotten by with little money . . . If we lose the land we will lose our people. Our culture is tied to the land. If the land is taken from us our culture will be killed and we will be forced to live like all others, dependent on a cash economy."



EDWARD M. KENNEDY
... 'great disservice'

Hickel on Tour Of Arctic by Air

RESOLUTE BAY, N.W.T. (AP) — Twelve hours on a twin-otter aircraft hasn't dampened the enthusiasm for the outdoors of U.S. Interior Secretary Walter Hickel who is touring Canadian Arctic.

The one-time governor of Alaska, accompanied by Jean Chretien, Canadian northern development minister, visited Saturday Eskimo communities of Arctic Bay and Hall Beach on Baffin Island, stopped at a Dew line station, and chatted with workers at mineral exploration camps.

Hickel, whose 4,000-mile trip along the Canadian North ends Tuesday, said he was "highly impressed" by what he has seen so far.

Seminoles to Appeal U.S. Offer of 35 Cents an Acre¹⁷

July 1, 1970

THE MIAMI HERALD



Oklahoma Chief Terry Walker, Left, Meets With Florida's Joe Dan Osceola
... western delegation will ask tribe to join in suit against U.S. for land funds

—Herald Staff Photo by DICK McCULLOUGH

Decision Could Deprive Indians of Millions

COURT BACKS U.S. ON INDIAN CLAIMS

Says Aid Over The Years May Offset Payments

Washington, June 12 (AP)—The United States Court of Claims issued a decision today that could trim millions of dollars off proposed federal payments to Indians for tribal land taken by the government during the Nineteenth Century.

The court reversed a ruling by the Indian Claims Commission. The commission had ruled that government aid paid to a tribe could be offset against an award only if the aid exceeded in any one year 5 per cent of the principal award.

The commission's ruling on the offsets was made a year ago in a case involving the Delaware Tribe of Oklahoma and was appealed to the Court of Claims by the government.

For Underpayment

The Delawares had been awarded a net payment of \$607,980 in 1959 for underpayment for a strip of land in Kansas, for which the Indians were paid \$10,000 in an 1854 treaty.

The government had claimed \$72,600 in offsets for aid that had been given to the tribe from 1860 to 1942. But this was denied by the commission because none of the aid totaled 5 per cent of the award in any one year.

The government's earlier assistance to the tribe included food, clothing, shelter, cattle and seeds.

The court also approved a 1969 ruling of the commission reducing the \$607,980 previous award to the Delawares to \$457,980 by allowing an earlier \$150,000 payment on the claim.

The Court of Claims, in reversing the commission on the offsets, said the 5 per cent policy is in conflict with the good-conscience powers of the com-

mission under the Indian Claims Commission Act, and does not represent the intent of Congress.

"Such a limitation is equivalent to allowing interest on a claim against the government, for which it is not liable in the absence of a contractual or statutory provision requiring the payment of interest," the court decision said.

Authority Denied

"The indirect granting of interest on such a claim does not lie within the authority of the commission under the 'equity' and 'good conscience' powers granted to it under the act, and the commission cannot do indirectly what it is prohibited from doing directly," it said.

The commission has said that

"in 'good conscience' the government should only receive credit for proved tribal gratuities laid above what the Indians could have provided for themselves had they received an adequate consideration in the original transaction."

The Delawares are entitled to ask the Supreme Court to review the decision by the Court of Claims.

A number of Indian tribes have not decided whether to appeal commission awards to them. They have been awaiting the Court of Claims decision in the Delaware case.

There are more than 150 cases still pending before the commission.

The Philadelphia Inquirer 'Repaying' the Seminoles

The award by the Indian Claims Commission of \$12,347,000 (minus \$5 million "offset" charges) to the Seminole tribe is supposed to repay the latter for Florida.

It doesn't.

This country allegedly "bought" Florida from Spain in 1819, but all it did was to pay off about \$5 million in claims held by its own citizens (chiefly) against Spain for damages in border wars, outrages and offenses committed by criminals, runaway slaves, pirates, smugglers and others who used Florida as a hangout.

For this great favor, Spain "ceded" both East and West Florida to us.

But it was not really Spain's to cede, according to reliable historians. Spanish discovery of the peninsula (by Ponce de Leon in 1513) is freely admitted, but its governance was a sometime thing.

The Seminoles, one of the "Five Civilized Tribes" (the others being

Choctaws), fought bravely and well for their age-old homeland until 1835, when their last great chief, Osceola, was tricked into surrendering. In 1845 something like two-thirds of the tribe was shipped to Oklahoma, and Florida was admitted as a state.

Now, at last, after 20 years of litigation, the Great White Father offers to pay the real owners of Florida the value of their land—as of about 1820.

Big deal!

The Seminoles only asked a modest \$47.9 million for the 29.7 million acres in the first place, which wouldn't even cover the price of a block and a half of Miami Beach waterfront these days.

Considering U. S. treatment of Senecas, Sioux, Apaches, Navajos and others, perhaps this is about par for the course of standard Bureau of Indian Affairs deals.

But somewhere we had heard the course was being changed for the better. Ugh!

By CAROL WEBER

Hollywood Bureau Chief

FORT LAUDERDALE —

Florida's Seminoles, undaunted by a 26-year court battle that just ended in a \$12.3 million settlement offer for lands taken away by the government, have decided to appeal the decision.

Attorneys for the tribe are expected to convene within the next couple of weeks to start preparing the appeal at the direction of the five-man Tribal Council, which voted unanimously to ask for more money.

The decision was reached in Clewiston Saturday, according to tribal attorney Roy Struble of Miami Beach.

AFTER MORE than three hours of discussion in three languages, English, Miccosukee and Muscogee, the Seminoles at the statewide conference put the final decision in the hands of their council.

Joe Dan Osceola, head of the Southeastern Tribes; Betty Mae Jumper, chairman of the Seminole Tribal Council; Fred Smith, Willie Frank and Richard Smith, voted to continue fighting for what they feel the Seminoles were cheated out of 140 years ago.

The Seminoles went into court 20 years ago asking for \$47 million for about 40 million acres of Florida real estate taken by Gen. Andrew Jackson and his troops during the wars of 1823 and 1832, and by the Indian Removal Act of 1840.

In its settlement offer in May, the Indian Claims Commission refused to consider reimbursement for 4.5 million acres north of the Old Spanish Road that meanders from St. Augustine to Pensacola. The commission also denied payment for 800,000 acres covered by Spanish land grants.

BOTH OF those parcels are expected to be included in the appeal.

The Seminoles also are concerned about up to \$6 million in "offsets" — money the government says the Indians owe — being taken away from the final settlement.

Miami attorney Roy Struble said the government had presented a batch of "phony claims" to the Indian Claims Commission in declaring the offsets.

THE SEMINOLES' "debts" included even the chains that bound them when they were herded off against their will to lands in Oklahoma so that the government could claim the fertile Florida territory.

The government is also trying to charge the Seminoles \$2 million for land they bought from the government already, Struble charged. The land was bought from the Creek Indians for 30 cents an acre and sold to the Seminoles for 50 cents an acre.

Many of the older Seminoles, fearful the appeal might launch another long court battle, argued to have the tribe accept the government's offer of \$12.3 million.

"But they didn't want to stand in the way of the rights of the tribe, so they went along with the younger Indians in agreeing the tribal council should decide," Struble said.

"THEY WERE" very upset that the government would spend \$350 million on allotments and business loans for Cuban refugees when the Indians feel they have prior claim to the government's concern," Struble said.

Struble said it's doubtful another 20-year court battle could be in the offing.

The Indian Claims Commission is scheduled to disband April 10, 1972, Struble said.

Of secondary importance to the Seminoles will be the government's decision on how to divide repayment for the Florida land.

ONLY ABOUT 1,500 of the Seminoles live on Florida's three reservations and along the Tamiami Trail. Another 3,500 live in Oklahoma, where they were forced to go more than 100 years ago.

A Florida Seminole delegation went to Washington earlier this month to try to convince congressmen not to allot the money on a per capita basis.

Commented one tribesman: "They (Oklahoma Seminoles) don't send us any money from their oil wells. We feel the Seminoles who stayed in Florida have more right to the repayment for the land."

HOLLYWOOD — Seminole Indians from Oklahoma met Tuesday with their Florida brothers for the first time since 1947 and decided to "ride in the same canoe" in suing the federal government for money they say is owed the Seminoles for land taken away in the early 1800s.

In a meeting marked by sentimental reminiscing, the Indians laid the groundwork for appealing the government's offer of \$12.3 million for about 32 million acres of Florida land taken away during two Indian wars.

In the afternoon, the Florida Seminole Tribal Council reaffirmed its decision made a week ago to appeal.

THE OKLAHOMA delegates decided to recommend to their council that it join the appeal.

Terry Walker, chief of the Oklahoma Seminoles, offered members of the Florida tribe "friendship and love."

"Let us walk together as the children of one mother," he urged.

"We have come to unite in one mind. We don't hold anything against our brothers here. We're one. It isn't our fault that we're separate . . . let us feel we are in one family. Our people used to speak Miccosukee. Now we are here able to understand each other through a foreign language —English.

"WE LOVE you just like you were at home with us. Let us all ride in the same canoe and paddle together," Walker said.

As friendly as the morning session was, the Seminoles still have some differences over the handling of the government land settlement.

THE OKLAHOMA Seminoles, who estimate they have about 7,000 population with at least one-quarter Seminole blood, want the money distributed on the basis of a head count.

The Florida Seminoles, numbering between 1,300 and 1,500, want the larger share of the settlement to stay with the Florida tribe that chose to stay and fight the white soldiers to keep their Florida land.

The Seminoles carefully skirted the distribution question at the morning meeting.

Indian School Experiment Under Way At Bar Harbor

It all started formally just 11 months ago when 60 Maine and New Brunswick Indian youths met at Memramcook Institute, near Moncton, N.B., to discuss the problems of Indian education. From that conference came a commitment to an Indian-planned, Indian-directed independent secondary school to meet the needs of Indians on both sides of the border.

That the white man's education has failed the Indian is news only to the white man. How the conference participants felt about their own education was summed up in the resolution they adopted at the end of the five-day meeting:

"Our culture, history, language and price are in jeopardy with the present high school system. Since nobody has tried to stop this sort of going on, we, the Indian students, have decided to take the first step to revive our history, language and culture which have been rejected by the white society."

"We fully support an Indian-controlled, Indian-directed educational program. We have watched, too long, our people who have attended public, government and church schools. A few of the students have graduated; most have dropped away, disillusioned, dis-spirited and unable to make their way in the non-Indian world, and often are of no value to their own people."

"We are determined to operate a program which will enable our people to hold their own with pride and dignity everywhere, and to be valuable members of their own community."

"We intend this school to be different from existing schools. We intend this school to be unique. We will use new ideas, new methods, and new information. We still have much to do in our planning. We want to talk and visit with different people and think about what is best."

"But we say now that this is what we want and this is what we will do."

It was a pretty big goal those 60 young Indians faced, because the estimates were that it would take \$300,000 to operate a school as they wanted for a year — provided a place could be found.

A corporation was formed, TRIBE, Inc. (Teaching and Research in Bi-cultural Education), composed solely of Indians. The difficult job of fund-seeking began, and when the National Park Service turned down the State's request for the vacant Job Corps Center at Acadia National Park as an institute for first-time male offenders, TRIBE applied.

The Park Service was interested — provided TRIBE could prove funds were available for operation. Foundations were interested in funding provided TRIBE could prove it had physical facilities for the school.

Financing started in a small way — it's still a long way from the necessary \$300,000 — but enough was raised to convince the Park Service TRIBE was serious.

Former Maine Department of Indian Affairs head Edward C. Hinckley has been employed by TRIBE, Inc., as a consultant. He explained initial programs at the International Indian Independent School.

"We have enough to operate the site for a year, about \$45,000, but not enough to run the school," he said. The search for additional funding goes on, with a target date of early 1971 to begin classes.

So far, Hinckley said, TRIBE has received most of its financial aid from the Merrill Family Trust and the Elliott Foundation of New York, the S. Judson Dunaway Foundation of Dover, N.H., and the federal government.

Also, Hinckley pointed out "we've received better support from people like teachers who are face-to-face with the problem of educating Indians than we have from people who are



EXPLAINS GOALS — Workshop director Barry Nicholas, left, explains purpose of the three-week program to students, left to right, Rose Sacobie,

Beverly Sacobie and Cindy Sark, all of Oromocto, N. B. At right is John D. MacKenzie, representing Nova Scotia Premier G. I. Smith. (NEWS Photo by Mills)

removed from the problem like government officials."

Barry Nicholas, a New Brunswick Maliseet and field research manager for TRIBE; Mrs. Nicholas; Henry Sockbeson, Old Town, a Colby sophomore; and Mr. and Mrs. Hinckley will

move to the site next Wednesday.

Sockbeson will be planning a three-day conference, of U.S. and Canadian government officials. Slated for late September or early October, the conference will be co-sponsored

by TRIBE, Inc., and the New England-Atlantic Province-Quebec Center of the University of Maine.

Prior to the start of the 1970-71 school year, the Maine Department of Education has

asked TRIBE to cooperate in conducting an Indian Teacher Orientation at the site for teachers who will be working in schools on the various reservations this fall.

But the biggest activity planned so far is a three-week educational workshop scheduled to start Aug. 3. Attending will be 40 high school age Indians from Maine and the Maritime provinces plus an equal number of parents and 16 to 20 resource people. Nicholas is planning the workshop.

The goal is to discuss the process of education and its values. Normal format will be a presentation by a resource person in the morning followed the remainder of the day by discussion. Films, video-tapes and field trips will supplement the discussions.

The school will operate on a year round basis leaving more room for a more casual, less structured teaching-learning process than is available in a public school operating five days a week, thirty-six weeks a year.

LaDonna Harris, Comanche wife of Senator Fred Harris of Oklahoma and President of Americans for Indian Opportunity, was a featured guest at the meeting to TRIBE's directors, held at the International Learning Center in Acadia National Park on July 7th.

TRIBE RFD # 1, Bar Harbor, Maine 04609.

College honoring 1769 pledge

Indians on rise at Dartmouth

"... that there be a College erected in our said Province of New Hampshire by the name of Dartmouth College for the Education and Instruction of Youths of the Indian Tribes of this Land..."

By Judith Brophy
Globe Staff

Those were the words of Rev. Eleazar Wheelock in the Dartmouth College Charter of 1769, but, somehow, that college for Indians never materialized.

In the 200 years of Dartmouth's existence, approximately 117 American Indians have attended the school, and about 19 have graduated. Only four Indian upperclassmen are currently enrolled.

Dartmouth's President, John G. Kemeny, explains that the "pitiful number" of Indian students was a "reflection of the deterioration of relations between whites and Indians. As the Indians were pushed farther West, it just didn't seem practical for them to attend."

Now, however, Dartmouth will begin to honor an old commitment by inaugurating a new Indian program this September.

"If no one drops out, we will have 60 Indians here by 1974," Dr. Kemeny says. "Graduating 60 really well-qualified leaders who understand the white world would be significant."

The program's director is John P. Olguin, a 30-year-old Isleta Pueblo Indian from New Mexico who had come from a "draining" experience with the BIA and who was not especially eager to become Dartmouth's "house Indian."

He took the job only because he was "impressed by Dartmouth's desire to have the program run by Indians."

His task will be to provide "academic and cultural support" for the Indians at the school — and what that essentially means is that he will help the students find out who they are and what their heritage is.

Academically, the students will enter the "structured freshman year program" that has been designed for disadvantaged students. They will take special courses in English, math and science, and a tutorial course in verbal communication.

The program, although just barely underway, has already had to face a major problem: recruitment.

Although admissions criteria were flexible, Dartmouth officials felt they had to be realistic. "There is no point in admitting a student who doesn't have a ghost of a chance of making it at Dartmouth," Dr. Kemeny says.

Recruitment help promised by the BIA did not come through, and Dartmouth had to rely on its Indian undergraduates to find most of the 15 freshmen.



John Olguin

Travis Kinsley, a sophomore at the college, says he had very "discouraging and frustrating experiences" while recruiting for Dartmouth in the Southwestern United States during the semester. Some high schools he visited had no college preparatory courses at all.

"Other schools were top-notch, but they did not motivate Indian students to go into a college prep program. The Indians were pushed into the shop courses," he says.

The recruitment problem may be easier in future years, however. Dartmouth has a program that brings disadvantaged high school students with "potential" to the campus for an intensive summer program in English, math and reading.

This summer, more than half the Project ABC (A

Better Chance) students are Indian. In the fall, 20 will live in two ABC Indian houses in Woodstock and Hartford, Vt., and attend local high schools. These students will be a "pool" from which Dartmouth and other colleges can draw to increase future enrollment in the Indian program.

Bill Yellowtail, a Dartmouth senior and associate director of Project ABC, says the summer program is used to help the students make the "tremendous adjustment" from being in an all-Indian community to being among "all sorts of people."

Although Dr. Kemeny says he is aware that the incoming freshmen will face severe problems of adjustment and identity, he is hopeful that the Dartmouth College community will provide a good atmosphere for their development. He says he wants the college to be the center for a "major Indian festival" that will be planned by students and will draw heavily on Indians across the United States.

"I am content," he says, "to let Olguin take the initiative."



Boston Sunday Globe August 16, 1970

Connecticut Indians Feel 'Forgotten'

JULY 27, 1970

By JOSEPH B. TREASTER
Special to The New York Times

TRUMBULL, Conn., July 26 —Almost forgotten and, for the most part, dejected and unhappy, 13 Pequot Indians ranging in age from the 50's to the 80's are whiling away their days on four little reservations in Connecticut.

The reservations are unmarked and few people know that they exist. One of them—the Golden Hill Reservation, a half-acre lot in the heart of this community of 30,000 just north of Bridgeport—is one of the smallest in the country.

"We didn't want to make them places for sightseeing," said one official the other day, explaining the anonymity of the reservations. "After all, these people are Americans, too, and they want their privacy. They just wanted a place to stay and didn't want to be bothered."

Elsewhere in the state, in some cases on private plots carved out of a once-great reservation, there are 250 or so Mohegans who also remember happier days. They are tormented by tribal schisms and the tantalizing idea of collecting millions of dollars in reparations.

'They Don't Care'

The Pequots complain of a lack of service from the State Welfare Department, which maintains the reservations. But they are troubled as much by feelings of loneliness and abandonment, feelings that have been magnified by the recent spate of publicity and promises for the Indians of the West.

"They don't care nothing about us," 32-year-old Edward Sherman said the other day of the Welfare Depart-



Chief Courtland Fowler

Photographs for

ment. "An Indian is a forgotten person."

An official in the resources division of the Welfare Department, who asked that his name not be published, said he believed that the reservation's residents received "adequate" services. But he added that neither he nor his three subordinates, all of whom have a number of other assignments in addition to Indian business, could spare the time "to go out and hold their hands."

For the last 32 years Mr. Sherman and his wife, Evelyn, have lived alone here on what they say is "more of a homestead than a reservation." Like the Indians on the other reservations in Connecticut, the Shermans pay no rent or

taxes and receive free repair of their home.

The Golden Hill Reservation is dominated by the Sherman's two-story seven-room home, which is 140 years old but not much different in appearance from the houses on either side of it. Traffic flows briskly past the reservation on Shelton Road, and a few dozen steps from his front door is a modern gasoline service station where Mr. Sherman finds good conversation.

Over the years the Pequot population has been dwindling, while the number of Mohegans has increased, largely through intermarriage. There are no full-blooded Indians in Connecticut, according to state offi-

cials, and European names are common. Many reveal only a trace of their Indian heritage in physical characteristics and there are even some blond blue-eyed children.

The majority of the remaining Pequots live in the quiet rugged woodlands of eastern Connecticut—nine on the 224-acre Eastern Pequot Reservation and two on the nearby 184-acre Western Pequot Reservation. Their bungalows and house trailers are hard to find and few outsiders visit them.

In contrast, the 400-acre Schaghticoke Reservation on the banks of the Housatonic River in Northwestern Connecticut is more accessible and looks almost like a state park. More than once, Earl Kilson and his wife, Emma, who like Mrs. Sherman is not an Indian, have chased picnicking Boy Scouts off their tribal burial grounds. The Kilsons are the only year-round residents of Schaghticoke.

All of the Connecticut Indians express, in varying degrees, bitterness over the way the white men took their land. But the Mohegans, more so than the Pequots, have hopes of obtaining reparations.

Some time ago the largest and most active group of Mohegans, those who live in the vicinity of Montville, not far from New London, contracted with a Hartford lawyer to file claims against the Federal Government for thousands of acres of land in eastern Connecticut, Rhode Island and Massachusetts.

But in recent weeks a controversy has developed over who is the sachem of the Mohegans.



Jams K. Brayboy, Lumbee Teacher

INDIAN EDUCATOR

'Top Teacher'

United Press International

DILLON, S.C. — James K. Brayboy, principal, teacher, school custodian and school bus driver, Tuesday was named South Carolina Teacher of the Year for a life of dedication to helping fellow Indians.

Brayboy, 63, for the past 37 years has fought "the monster, ignorance" in a two-room schoolhouse here and has begged Indian parents to let their children come in from the fields to the school.

Brayboy, who begins his day in darkness picking up the 57 children who attend rural Leeland Grove Elementary, ends his day in darkness teaching Indian parents in adult education classes.

Brayboy recalled that years ago he was making his school bus rounds when he noticed an Indian child picking cotton. He pleaded with the parents to let the boy attend school.

That Indian youth is now Dr. English Jones, the president of

Pembroke State University.

"If I have any regret, I think I would have liked to have more room to take care of more children," Brayboy said. The school is one of a handful of two-room schoolhouses remaining in South Carolina. It has an educational television set sitting in congruously near a potbelly stove.

Lumbee Indians Oppose School Desegregation

PEMBROKE, N. C. (AP)—Some Lumbee Indians in Robeson County would like to see the southeastern North Carolina county's school desegregation plan abolished. They say it will rob them of their traditionally Indian schools.

Lou Barton, a Lumbee who is a freelance writer, said some Lumbees fear their children will lose their identity as Indians—"which we have clung to so tenaciously"—if they are sent to mixed schools outside their neighborhoods.

'Support your local Indian' party features cocktails, hors d'oeuvres

By CHARLOTTE CURTIS
(C) 1970 New York Times
News Service

SOUTHAMPTON, N.Y. — For a while there, it looked as if parties for minority underdogs of one sort or another would come to a screeching halt.

Mr. and Mrs. Leonard Bernstein were severely criticized for entertaining Black Panthers in their Park Avenue apartment.

Mrs. Randolph Guggenheimer got it for her spaghetti dinner for the Puerto Rican Young Lords.

And Andrew Stein was denounced for inviting Cesar Chavez's Mexican-American grape pickers to his family's

palatial Southampton Mansion.

Stein, however, has refused to be intimidated. The young assemblyman from Manhattan's Upper East Side was at it again — this time at a huge cocktail party in honor of the American Indian.

"The American Indian got the rawest deal in American history," he said flatly. "This was their country, and we took it away from them."

"We've ignored them for years. I think we should be doing what we can to correct this situation."

Indians, Rich Invited
What Stein did, of course, was to invite scores of Indians and hundreds of rich Southampton residents to his family's house, and, predictably, nearly everybody accepted. Sen. Fred R. Harris, D-Okla., and his wife, the Comanche who founded Americans for Indian Opportunity, were co-hosts.

Well Known Guests
So were Mrs. Winthrop Rockefeller, wife of the governor of Arkansas — she couldn't make it at the last minute because her plane forgot to pick her up—and Mrs. Eleanor Searle Whitney, former wife of Cornelius Vanderbilt Whitney and herself something of an evangelist. Mrs. Whitney was among the first guests to arrive.

"I've loved Indians all my life," she said, introducing herself to Perry Horse, a Kiowa from the Bureau of Indian Affairs, and John Shop-teese, a Potawatomi who works for the Department of Health, Education and Welfare. "We must take action."

Pajamas, Turquoise
The two men nodded politely, stared at her floppy red and white pajamas with the Navajo turquoise and silver jewelry, and indicated that they, too, had loved Indians all their lives.

THE SUN, BALTIMORE.



EARLY AMERICANS—Eddie Locklear, 6, and Mrs. Elizabeth Locklear, members of the Lumbee Indian tribe of North Carolina, watch Duke Harjo, a Creek Indian, assemble a war bonnet at South Broadway Indian center which will be inaugurated June 19.

Indian Center Open

After two years of informal existence, Baltimore's American Indian Study Center will be formally inaugurated June 19.

It will be a day of dance and joy for the local Indian community: Mrs. LaDonna Harris, Comanche wife of Oklahoma's Democratic Senator Fred R. Harris, will be the guest speaker and a Washington group will perform traditional dances.

Operating from an old church in the 200 block South Broadway in the middle of a community of some 1,500 Lumbee Indians, the center has become a go-between for the original Americans and the superimposed white power structure.

For Jobs And Traditions
It serves as a job referral service for greater Baltimore's estimated 3,400 Indians and also works to retain Indian traditions.

But "we are not aiming at acculturation," Herbert H. Locklear, the center's director, says.

A member of the Lumbee tribe himself, Mr. Locklear maintains that "American culture, as it is, is not an enviable thing to strive for." But he adds: "There are components that are enviable and these we are attempting to incorporate into our own culture."

The center's work is described by its director as "a flexible answer to the people's needs." This means operating a library on Indian culture, social counseling service, two workshops.

The center's monthly meetings, which are open to everybody interested in Indian culture, have included presentations ranging from teaching dances to introduction to beadwork.

DEATHS 6-12-70

Calvin McGhee, 70-Year-Old Chief Of Creek Indians

ATMORE, Ala. — (AP) —

Chief Calvin McGhee, head of the Creek Indian nation east of the Mississippi River, died of an apparent heart attack Wednesday at the age of 70.

Chief McGhee collapsed while attending the funeral of an aunt in the nearby Poarch Community in South Alabama.

McGhee, who made his home in Poarch, had remained active in recent months despite ill health and was scheduled to appear in Washington next week in behalf of Indian land claims in Florida.

He was instrumental in securing a \$3.9-million judg-



Chief McGhee

... got reparations
ment for his people in 1968
for lands taken from them
after the War of 1812.

INDIAN PORTRAITS DRAW \$251,500

A rare collection of American Indian portraits, most of them of tribal chiefs who played historic roles during the advance of the white settlers into their territories, was auctioned on Thursday evening for \$251,500.

Twenty-one portraits were in the collection, the largest single group among 49 known to have survived a far larger collection of such portraits by Charles Bird King. The 21, dispersed to various owners at the Parke-Bernet Galleries, 980 Madison Avenue, had been in the Redwood Library and Athenaeum in Newport, R. I., since 1865, a bequest from the artist.

King painted the portraits while the chiefs were on visits to Washington during the eighteen-twenties and thirties. Ten paintings were acquired for \$98,500 by Jonathan W. Warner of Tuscaloosa, Ala., and several went to the Kennedy Galleries here.

by Roy Bongartz

20

The New Indian

"The white man will soon blow himself off the face of the earth"

A massive brown man sits at a table in the doorway of a small cinder-block garage, writing a letter in a bold, florid hand: "Dear Mr. President." It is a modest setting indeed for a leader about to set up a new American nation. At the sight of a visitor, he bounces to his feet and reaches out a welcoming hand, a broad grin on the wide, heavy-featured face with the slashing scar on one cheek. This is the indomitable Mad Bear, main arrow of a new movement to find a true American Indian identity.

The key word is: Unite. The fact that Indians, routed and demoralized by the white man, have never before joined together in any sort of continent-wide alliance doesn't worry Mad Bear a bit. All over the U. S. and Canada he spreads word of an Indian rebirth: as the white man destroys his own world with guns and garbage, the Indians will inherit the land once again. And sympathetic nationalist revolutionaries in India, in South Africa, in Aden, in Brazil, in Cuba, in Yugoslavia, in Taiwan, in Japan have been amazed to hear this forty-two-year-old, 284-pound Tuscarora merchant seaman, while on shore visits in port cities, assure them that the traditional solidarity of the Iroquois Confederacy—the Six Nations of New York State and eastern Canada—is reaching out, someday to become fifty or a hundred Indian nations in one.

Last summer he organized a caravan of Indians from some sixty tribes that barnstormed through Iroquois reservations like a traveling circus, encouraging the locals to see a wide, bright future for themselves and their distant brothers, in spite of the fact that the outside world still insists there cannot be *real* Indians in the East anymore. All day, in the traditional longhouses, in an atmosphere heavy with emotion, they poured out their hearts to one another, arguing about Red Power and their No. 1 problem, the White Man; with a rare exception, non-Indians, especially government "spies," were kept out. Mad Bear, a prophet honored "save in his own country," is not a chief of his own Tuscarora nation, but he says this just gives him more freedom to act, and he wears the deer antlers of a chief anyway. In any case, he is the acknowledged leader of tradition-minded Iroquois who hope their way of life may survive, and elsewhere his influence is growing fast; Western Indians accept the leadership of the Iroquois (Onondaga, Mohawk, Seneca, Oneida, Cayuga, and Tuscarora), with their advanced political organization and written constitution. Mad Bear, articulate and sparkling with imagination and humor, is able to deal with the white man on his own terms, yet he remains sensitive to the central peacefulness of the Indian mind, which, despite his rambunctious nature, he shares.

This goal of a separate, unified Indian nation has come out of hundreds of battles to defend Indian rights, mostly involving land grabs: the Indian is fast realizing that with those last remaining bits of real estate goes his identity. In the past two decades, Mad Bear has been in an awful lot of those fights. In 1957 he helped the Mohawks fight the New York State income tax on the grounds of Indian sovereignty by leading some four hundred Indians from the St. Regis reservation into court at Massena, and tearing up summonses issued to Indians for tax refusal. When a trooper tried to arrest him for contempt, Indian women shoved the lawman out of the courtroom and knocked him down a flight of stairs, then made off safely with Mad Bear, to meet later at the longhouse for a ceremonial burning of the tattered summonses.

Then, in 1958, back home on the Tuscarora reservation outside Niagara Falls, there came a greater threat. Without consulting the Indians, Robert Moses, chairman of the Power Authority of the State of New York, had condemned 1383 Indian acres for a reservoir in a \$705,000,000 power project. Says Mad Bear, "The land is your mother. You cannot sell your mother." Indians blocked surveyors' transits and deflated their car tires. When they returned the next day, escorted by over a hundred state troopers and sheriff's deputies, some two hundred Indians fought them. Women scratched, and children as young as four years tackled the invaders. Mad Bear, with another, was jailed for unlawful assembly; released the next day, they kept up the resistance. Guns were fired over surveyors' heads; kids threw firecrackers at them. An eighty-three-year-old woman shoved a marshal into a creek. The Authority tapped Indian leaders' telephones; the Indians promptly switched to the Tuscarora language. The Authority sent out false news for television that the Indians had given up, but nobody believed it. When bulldozing began, Mad Bear called thirty Indian operators off the job. "We have no more time for stalling and debate," said Moses, and made a final offer of \$3,000,000 to the one hundred seventy-five Indians involved. The not very rich Indians knew perfectly well that this was Moses' final offer, and they turned it down. And in a new ruling in early 1959, the Federal Power Commission said the Indians could not be compelled to sell. At the time, the Buffalo *Courier-Express* commented that "Mad Bear, more than anyone else, was responsible for the tribe's decision."

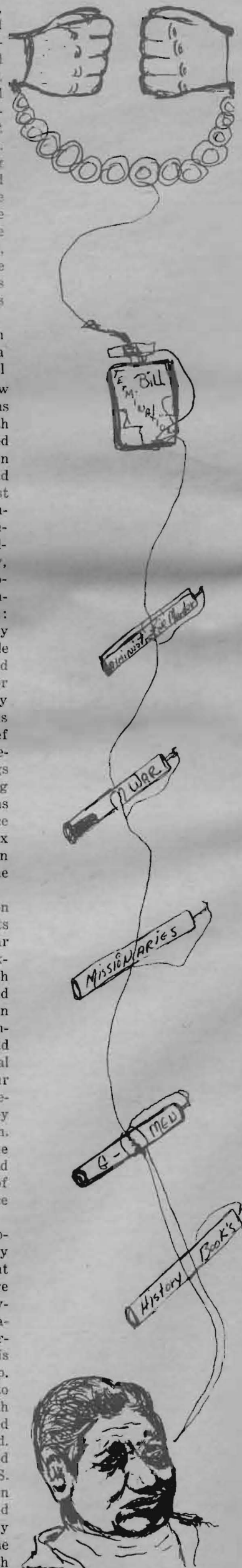
A month later, Mad Bear was up at the Six Nations Reserve in Brantford, Ontario, fomenting a week-long revolution in which the traditionalists captured and occupied the Council House—a one-story government and administration center built something like

an old-fashioned schoolhouse—that had been seized by Mounties in 1924 and turned over to government-appointed Indians who were working toward assimilation of all Indians into the general population. The rebels ousted the "official" Iroquois and rounded up, arrested, and disarmed a dozen Mounties—Mad Bear had issued "I.P." ("Iroquois Patrol") armbands to a number of young insurgents. Mad Bear likes to follow a certain protocol, so had warned Ellen Fairclough, the Canadian commissioner for Indian affairs, beforehand of the coming attack; according to the press, she had laughed and told them to go ahead, that she would keep order anyway. Seven tractable Mounties were released on their promise to get off the Indian land, and were given back their guns at the border. Five defiant ones were kept half a day in a damp basement awaiting a hearing before the chiefs upstairs; then they were let go, too. Mad Bear and his junta held out for a week. Then at three o'clock one morning some fifty armed Mounties surrounded the Council House with fifteen cars, cleared out the rebels, and clubbed and jailed three of the Indian patrol. More stimulated than dismayed by this defeat, Mad Bear went home. (Mad Bear operates as freely in Canada as he does at home in the U. S.; since Iroquois lands extend to both sides of the border, he's in his own territory in either country, and has the treaty of 1784 to prove it.)

Fired up, Mad Bear next joined Indians from all over the U. S. in a march on the Bureau of Indian Affairs in Washington protesting a termination bill that was to do away with reservations. (Several tribes were "dumped" this way before the law was changed; now Canada is threatening the same move, which traditional Indians plainly call genocide because it does away with tribal rolls, with Indian identity altogether.) With a posse of some three hundred Indians, Mad Bear tried to make a citizen's arrest on the Indian Commissioner, but officials cleverly reminded them that they had been denying their citizenship, thus making a "citizen's" arrest doubtful. So the Indians got a cooperative retired U. S. Army general to try to make the arrest for them, but they failed. "The commissioner hid under his desk," says Mad Bear. Picket lines surrounded the Bureau, and when one Indian, Chief Ray Johnson, of Canby, California, dropped dead of a heart attack, Mad Bear saw a rare opportunity for bringing public sympathy to the Indian cause. Johnson's body was paraded in a U-Haul trailer with a sign reading: "Administrative Murder." Bureau officials told the Indians they couldn't drive around with a body like that, and offered to handle funeral arrangements, but the Indians refused, and Mad Bear found a cut-rate Negro undertaker who would embalm Johnson's body for sixty dollars. When this was done, the Bureau offered to fly the body back to California, agreeing to take along Johnson's wife and his four dogs as well—officials were anxious to see the last of Chief Johnson. Instead of accepting the offer, Indians formed a twelve-car caravan to drive the chief across the country, ignoring warnings that transporting a corpse was illegal. They set off, Mad Bear among them, and he says, "Nobody wanted to stop us; in fact most towns gave us a police escort to get rid of us as fast as they could." Police in an Oklahoma town met the Indians at the city limits with box lunches ready for them so they would have no excuse to stop on their way through, but they made headlines all the way across the country anyway.

In order to punish the government for denying these Washington protests, all the Indians had to do was to let the *prophecy* do its work: There were to be many gates closed to America. Mad Bear says the Iroquois little people, who up to a dozen years ago had extended their spiritual protection to U.S. leaders, withdrew it, with the result that Nixon was attacked in Venezuela, Eisenhower had to cancel a trip to Japan, and a long spate of attacks on American embassies and libraries began. This prophecy is an elusive, unwritten, changeable series of predictions and explanations of world events by myth that the Iroquois recite every ten years in a special longhouse ceremony that takes from sunrise to noon of exactly four days to complete; it is due again next summer. Some Hopi prophecies seem to agree with those of the Eastern Indians, but since they are all kept orally only, they cannot be frozen into a single version. Yet Mad Bear and the other Indians refer to "the prophecy" in the same taken-for-granted way they talk about a supply of bread and corn ordered for the summer caravan's kitchen tent. One part of it now says that the white man will soon blow himself off the face of the earth.

When Mad Bear accompanied some Florida Indians to Cuba, hoping for moral support from Fidel Castro and Che Guevara, they were grandly received in public ceremonies, but Castro later went at the Indians statistically, wanting to know the exact percentage of the U.S. population they represented. Returning rather empty-handed from Cuba, Mad Bear was threatened by Miami immigration officials with loss of citizenship for overstaying his travel permit to Cuba, but he denied that they could touch his Iroquois nationality and refused to be interrogated about his Cuba trip. Two F.B.I. agents followed him home on the plane and tried to grill him in the two-hundred-year-old log cabin, built by a French trapper, he was then living in—its chimney has since crumbled and Mad Bear has moved into a new one-car garage down the road. Mad Bear ordered the G-men off the reservation, but they claimed they could go anywhere within the continental limits of the U.S. Mad Bear showed them a treaty signed by George Washington specifying that U.S. territory ended at the Tuscarora border, and one G-man said, "They told me you were a fanatic, and now I really believe it." Mad Bear brandished his .40-22 combination rifle; the G-men were armed, too, but a number of other Indians, also with



guns, circling the cabin outside, finally persuaded the F.B.I. to retreat, and they never came back.

The Thomas E. Dewey Thruway was another challenge. When, during the Revolution, George Washington asked the Six Nations to leave off demanding tolls of guns and blankets from his impoverished troops moving through Iroquois lands, they agreed on condition that the U.S. guarantee forever a free right-of-way for Indians along the main pathway between Albany and Black Rock (now Buffalo). Mad Bear found out that this agreement had since been put into New York State law, so one day in 1960, when he and five other Indians were driving east to visit the Onondaga reservation, they refused to pay any toll at the Syracuse exit. They wouldn't sign a bill for unpaid toll, either, and showed a hundred-dollar bill to prove they were solvent. For two hours the toll taker put in a lot of telephone calls until finally the state attorney general sent word to the tollbooth that the Indians could pass without payment until a legal study could be made. For eight months the Indians drove free on the toll road; then the state withdrew the special status on the ground that the Thruway had not been foreseen by the original treaty makers. Mad Bear intends to try refusing the toll again one of these days.

A certain Niagara Falls judge has also been treated to a sample of Mad Bear's wiles. After Mad Bear got a summons from a game

who
says
you
can't do
anything?

21 warden for illegally catching a sturgeon (Indians claim exemption from restrictions on hunting and fishing on their own lands), before the case came up he invited the judge to a picnic. The Indians brought on the fresh sturgeon and began eating it with gusto until the judge asked for a taste. They gladly gave him a plateful and then took his picture, his mouth full of sturgeon, with a grinning Mad Bear right beside him. Then Mad Bear showed him the summons. The case was dropped. This winter Mad Bear plans to attend Indian fish-ins in the state of Washington.

For some years, since he took part in the Council House revolution, Mad Bear has had standing against him a deportation order from Canada, but he regularly ignores it. Recently, however, on a trip to Canada to get brother Iroquois to agree to the hiring of an Egyptian lawyer to represent the Indians before the United Nations, Canadian officials lowered a gate in front of his car and tried to question him. He smashed through the gate and went on his way. Returning home a few days later, U.S. border officials, generally more willing than the Canadians to admit to Indian rights of unmolested passage across the line, told him that the Canadians had asked them to stop him. "They're sore because you broke their gate," they said. Mad Bear cheerfully suggested they send him a bill for the damage, and drove on. "If I get one I'll just send it on to the Indian Bureau," he says. Again last



summer, when the unity caravan headed into Canada, Mad Bear was on hand—his jalopy had to be pushed through customs by friends in a newer-model car behind him, but officials did not notice him. Newsmen did, however; banner front-page headlines read: MAD BEAR SLIPS INTO CANADA.

Other border trouble had broken out last winter on the international bridge at Cornwall, Ontario, when Canadian customs began charging duty on goods that Mohawks were taking from one part of their reservation, which is in New York State, to another part, which is in Canada. The Indians assert that this is a direct violation of the Jay Treaty; Canadians say that the treaty was between the U. S. and England and does not concern them. Indians blocked the bridge with stalled cars; forty Mohawks were arrested and dragged off. That night a bullet tore into the customs house and bounced lightly off an officer. Tension kept up through the summer; one night, Indians sneaked past an armed guard into the customs house, which is on Indian land, and turned on the water in an upstairs bathroom. The

resulting flood ruined the ceilings. Thus the arrival at the bridge of a caravan of some hundred Indian cars—including Mad Bear's, being pushed—one day last August was not designed to calm the jittery nerves of Canadian police and border agents, especially when the Indians all demanded to be let over the bridge without paying the dollar toll (they were). A good number of the cars had Western license plates, and all sported bumper stickers: I SUPPORT THE NORTH AMERICAN INDIAN UNITY CARAVAN, IF UR INDIAN UR IN, WE REMEMBER THE WOUNDED KNEE MASSACRE, or CUSTER DIED FOR YOUR SINS. But there were no incidents.

Besides his skirmishes with the Canadians and with Robert Moses' surveyors, Mad Bear has been put under house arrest in Capetown after publicly advising black South Africans to burn their identity cards, and he was arrested in Taiwan for associating with "recalcitrant" aboriginals and for photographing graves of Taiwan-for-the-Taiwanese activists executed by the government. But except where a roadblock or tollgate may have to suffer, Mad Bear follows a basic

philosophy of nonviolence which is central to Indian philosophy. All his protests are marked by a certain sense of wit combined with impeccable logic and an extremely stubborn, if passive, resistance. "Getting arrested is not important," he says. "Indian unity is important." Mad Bear is fascinated by any new way of advertising Indian independence; when a Passamaquoddy Indian in the caravan told how ninety members of his tribe had formed a human barrier across highway U. S. 1 in Maine in July, and charged travelers a dollar per car to pass, Mad Bear's eyes sparkled with admiration. "Hey, maybe we ought to try that!" he exclaimed.

Among Mohawks especially in the East and with many young Western Indians the tenet of nonviolence has hard going; they want action. Many young Mohawks are workers in high steel, building skyscrapers and bridges all over the U. S. and Canada. They are well-paid, and proud, and they feel like using their strength on Indian grievances. In this Mad Bear showed himself as a bridge between young and old, between brash activists and stolid chiefs who like to give weeks of medita-

tion on any question. This difference—it never came to an actual split—came up once with the pretty twenty-six-year-old Indian-rights campaigner Kahn-Tineta Horn, a Mohawk known for her fiery speeches in colleges from coast to coast. Facing trial on a concealed-weapons charge in the bridge blockade, she demanded help from the chiefs, who, she said, had let her down. "I'm all alone! I don't want to go to jail!" she said loudly. Mad Bear assured her that she was not alone, and then Seneca Chief Beeman Logan told her rather severely, "A chief does not give a reply in fifteen minutes!" It transpired that the girl had spurned the legal counsel hired by the other Indians and had gone off on her own, but with great tact Mad Bear brought the two sides (the girl and her brother Taio Tekane Horn, another activist, both feeling a bit abandoned and unloved by their elders; and the chiefs, feeling they were being pushed too fast by loud, ungrateful youngsters) slowly together. The young brother and sister agreed to meet with the chiefs before the trial and to accept their advice; in return, the chiefs promised to provide plenty of moral support in person at

the trial. (Fifty Indians did show up in the Cornwall court, ready to carry Kahn-Tineta off by force, at her trial a week later, but she was acquitted.)

The differing approaches were apparent, too, in a debate on the wording of a statement to government leaders, including Prime Minister Trudeau (Smart Snake). Protesting unemployment, loss of children to religious schools, alcoholism as a result of Indian disgust with white society, and police brutality, the suggested wording was that unless conditions changed the Indians "feared a violent reaction against law-enforcement agents." Strong protests against the word "violent" came—this was not the Indian way. Then a stocky young woman in a buckskin dress, an Ojibway from Upper Slave Lake in Alberta named Rose Ojek, cried out in an emotional burst, "The violence is here already! Changing the word won't stop it. There are young Indians in Alberta who are going to burn the schools and the churches. They're not criminals in their hearts, but one of them says he's going to get a huge Caterpillar tractor and go to High Prairie and bulldoze the liquor store, pretend he's drunk. The police arrest them when they get drunk; a girl was arrested for that, and when her brother tried to touch her hand, that she was reaching out of the police car, they arrested him, too, and he got six months! I can't stand it when I hear of talking peace!" The Indians crowded along the benches in the Council House muttered the approving, "Huh!" And again Mad Bear brought about the amazing Indian unanimity that followed every disagreement: this time, he said, Indians must not be too timid to use a word; it was not a threat of violence, but only a warning, and anyway, "It's only a word in the white man's language—what are you worried about?"

As chairman, Mad Bear also led stormy sessions on the question of letting government-employed Indians into the Council House. So that the Indians could express themselves freely, all non-Indians, with the exception of a magazine writer, had already been excluded from most of the meetings. When an Indian couple known to be employed by the Canadian government showed up and asked to be admitted, the local chief—this happened on the Maniwaki Reserve, north of Ottawa—refused them, and sent them away. But at the meeting he was having second thoughts. Shouldn't any Indian be received here as a brother? This was a unity convention. "No!" shouted Taio Tekane Horn. Glaring, he clenched his teeth angrily. "They're spies, traitors, and they deserve to be put to death." But the others wanted unity. The peaceful atmosphere they had built here could only be a help to Indians who had strayed from the path. Mad Bear thought that mixing with the traditional-minded Indians would be good for the soul of any lost brother, and thus it was decided that the convention should welcome any Indian who might like to come in. The Indians also decided to impeach Secretary of the Interior Walter Hickel for "his high-handed, inconsiderate and illegal theft of native Alaskan, Eskimo and Indian tribal lands," and to denounce the South Dakota death sentence upon a twenty-one-year-old Rosebud Sioux named Thomas White Hawk. They want to issue identity cards to all North American Indians who want one, as soon as a properly "Indian-looking" design can be made, so as to take the business of saying who is and who is not an Indian away from white men's governments. As a further token of unity, tribal delegates would in the future go from various areas to join in local demonstrations involving Indians. And the unity caravan will ride again: next year to Oklahoma and Alberta.

After a dinner of traditional corn soup and roast beaver with beans baked in sand, the Indians straggled off toward a blazing campfire, where soon the dancing begins, to last all night—the stomp dance, the rabbit dance, the welcome dance, the duck dance. A trio of tireless young Mohawks pounds on drums and sings a hoarse, sharp, and haunting accompaniment from out of a lost and distant time. In the shadows along the edge of the field, where cars and tents line the way, Mad Bear sits talking to friends. Shadows from the horns of his headdress bob in the firelight against a canvas wall as he relates some of the prophecy; the white man's money will soon be worthless; his society is crumbling. "We don't want to be a part of it," he says. "We don't want to have to hate the black man." But the Indians don't want the help of black activists, either—"We have

our own power," says Mad Bear. The roguish delight he'd shown in recounting his many forays against the enemies of traditional Indians now becomes subdued as he speaks of the perishable Indian identity, the Indians' most precious possession, that still survives amid the blithe ignorance of the white man, who assumes the Indian must want to become white too. The Indian's hardest job is to fight the indifference all around him, the idea that he is cute and amusing, his story a subject fit only for children, or worse, the belief that he does not exist at all. Boxed in by white men's religions no less based on articles of faith than are the longhouse legends, he sees his myths and spirits derided. But the longhouse faith is growing

fast; where only a dozen Indians showed up for a ceremony five years ago, now all the benches are full. They're leaving the white society's edges. Mad Bear put in his time, too; he joined the Navy at sixteen (by using his brother's birth certificate; when the brother joined the same unit, there was hell to pay). He piloted a landing craft in the Seventh Amphibious Fleet at Saipan and Okinawa; since his discharge, at twenty-one, he's been a merchant seaman, and while at sea he reads—mainly lawbooks. He has never married.

But he has really found his calling as a leader. For his next berth, he would dearly love to ship out on the Indian Bureau ship *Northern Lights*,

that takes supplies to Alaskan natives, so that he can get in a little aboriginal propaganda along the way. Before that, he has hopes to travel out West and drape a heavy chain around a customs house that stands, as Mad Bear says, in a tow-away zone of a certain Indian reservation that we'll be reading about in the papers before long. He intends to hire a bulldozer to take it away. "I don't really know if it will move or just fall apart," he says with a look of pleased innocence. That earlier moment of easy, contemplative silence, as he considered the possible future luck of the Iroquois, sitting there quietly in the firelight, is now forgotten. Mad Bear is cooking up schemes again.



ANNE AND RICHARD OAKES
'You go buy Rocky some clothes.'

Medicine Men Treating Oakes

June 25, 1970

Richard Oakes' fever hit 106. His pulse was irregular. The 28-year-old Mohawk's body shook on his hospital bed in San Francisco.

Then, as skeptical doctors stood by, Mad Bear placed an ancient and secret Indian medicine in the tube that feeds the young activist.

Oakes responded within five minutes and within an hour, says Mad Bear, his temperature was normal, his pulse regular and his body relaxed.

Doctors at San Francisco General Hospital admit there was a positive response Monday to the Indian medicine.

Mad Bear, a smile playing on his massive creased face, recalled that doctors felt the trio was "just fooling around" when they asked permission to treat Oakes. They were allowed to administer the medicine, he said, because Oakes' condition was such that, "what harm could we do?"

The doctors say it was Oakes' religious right to be given the Indian "herbs."

Mad Bear refuses to say what was in the teaspoon of medicine placed in the intravenous tube.

It was prepared in privacy—away from the eyes of the conventional doctors. While they were mixing the medicine for the patient in the other room, Mad Bear remembered a young Mohawk in New York years ago. The 17-year-old had tried to join Mad Bear and other Indians in a confrontation with the Commissioner of Indian Affairs. But his elders wouldn't let him go along because of his age. That was Richard Oakes in 1958.

July 21, 1970

Oakes, a prime organizer of the Pit River Indian Movement and a leader of the Alcatraz occupation, spoke to attorney Aubrey Grossman early this week about President Nixon's latest proposals on Indian affairs.

Intimates of the young militant consider it something of a miracle that

he is now speaking after hanging on the edge of death in a coma.

According to Grossman, who represents the Pit River and Alcatraz Indians, Oakes expressed hope that Nixon would follow through with action on the new proposals, especially in the area of returning Indian land.

Grossman said that Oakes has difficulty speaking because of the partial paralysis, but his memory and reasoning appear to be unimpaired.

Richard Oakes family needs aid

Redding (Calif.) Record-Searchlight

July 15, 1970

SAN FRANCISCO — Richard Oakes looked up from his hospital bed and saw his 10-year-old son, Rocky, standing in the doorway.

Oakes' hand moved feebly, but he managed a determined scrawling note to his wife, Anne, at his bedside:

"You go buy Rocky some clothes. And buy him a baseball bat."

The broad-shouldered, muscular Oakes never had trouble communicating before June 11. On his last night in the Redding area, June 10, Oakes sat at a table in the cabin of Raymond Lego, working by kerosene lamp to dash off a letter to Indians across the nation asking for help in the Pit River Movement.

The next night the 28-year-old activist was beaten almost to death with a pool cue in a Mission District bar in San Francisco.

Up until about two weeks ago he remained unconscious and in critical condition. Then—whether as a result of treatment by Indian traditionalist Mad

Bear or through his own will to live—Oakes began to improve.

Now his pretty wife Anne sits by his bedside and deciphers the occasional weak scrawling notes that she is barely able to read—such as the one to get Rocky some clothes and a baseball bat.

It is doubtful that Rocky will get the new clothes and bat. Anne and the six Oakes children—three months to 10 years—live in San Francisco State College student housing trying to get by on trickling donations.

"There is some money," says Anne, "but I don't know how long it's going to last, because I don't know how long Richard will be in the hospital."

Neither does anyone else, including the doctors.

In the meantime, the Pit River Tribe is raising funds for Anne and the children, asking that donations be sent to:

Ann Oaks Fund, C/o Pit River Tribal Treasurer, Box 52, Montgomery Creek.



Anne, and medicine men Peter Mitten and Mad Bear

UPI Telephoto

Oakes was considered near death when he was taken to the hospital early June 12. San Francisco homicide officers arrested Tommy Pritchard, 26, charging him with assault with intent to commit murder in connection with the beating.

Attorney Grossman repeated the Pit River Indian request for funds for Oakes' family, predicting that recovery will be a long process.

Oakes' wife, Anne, and six children are living in student housing at San Francisco State College.

Alcatraz Glows Again

San Francisco Chronicle

June 9, 1970

Indian. Rekindle The Light

By Charles Raudebaugh

The Alcatraz Indians turned on the light in the lighthouse last night.

An Indian Council spokesman said the flashing beacon will be maintained as a symbol to all tribes of determination by the Indians "to achieve their just claims and the recognition of their rightful dignity."

The light was extinguished on May 29 when Federal officials cut off power and water to the island in an attempt to unseat the Indians who have occupied the rock since November.

LANDMARK

The Alcatraz lighthouse has been an important navigational aid — as well as a colorful landmark in the panorama of San Francisco after dark — for more than a century.

Before the Coast Guard pulled the switch on the beacon, it installed surface buoys north and south of the island. But mariners, who have never known when the Alcatraz light did not rise high in the dark, were dismayed by the new buoy lights.

The Coast Guard had kept a standby generator on the island in case of a failure of power from the mainland, but this generator was rendered inoperative by the removal of certain vital parts when the power was shut off, Trudell said.

"The light is needed by the ships at sea, and by the eyes on land which watch over them and guide them," Trudell announced at the press conference.

"For us on the island, and for Indians everywhere, it is a symbol of the rekindled hope that some day the just claims and rightful dignity of the American Indians will be recognized by our fellow citizens."

"It was in peaceful search of this recognition that we came to the island last November."

"As long as the light glows, the search will go on."

He added that some people thought the light had been extinguished by the fire that took place on the island on June 1.

'BUNK'

"That is bunk," he said. "The government had turned off the light three days earlier."

Captain Charles Scharfstein, commandant of the 12th Coast Guard District here, said the order to install the buoys and cut the power to the island had come from Coast Guard headquarters in Washington.

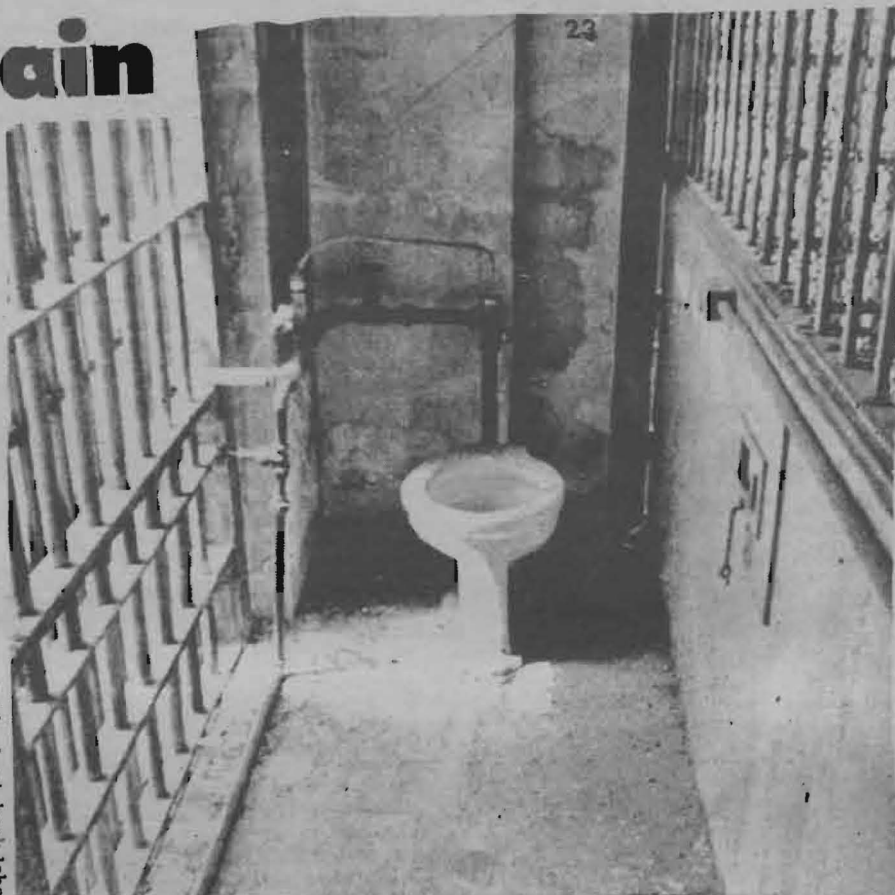
The Coast Guard, he said, is constantly trying to improve navigational aids, and in many places buoys have replaced more costly beacons.

Men on the waterfront were all smiles when the Indians told of their plans to turn on the light again.



Arrow that struck tour boat was examined by Maureen Jensen of United States attorney's office.

photos by mike henry ted bentari hank lebo



3/ GOOD TIMES/.

Thurs., July 23, 1970

San Francisco Chronicle

Coast Guard Peril Told

Aug. 12, 1970

Jerry Carroll

A Coast Guard boat was threatened with fire bombing last week when it tried to tie up at Alcatraz Island to put a work party ashore, it was revealed yesterday.

The disclosure came from Thomas Hannon, regional director of the Federal government's General Services Administration, which has legal authority over the island.

Hannon made public the details of last Wednesday's tense encounter between the Coast Guardsmen and the Indians a day after leaking word that an arrow was shot from the island at a crowded tour boat Saturday night.

No one was hit by the arrow, which thudded into the upper deckhouse of the Harbor Queen. It was handed over to the United States attorney's office here yesterday.

BOTTLES

Hannon said there were six men aboard the Coast Guard boat when it pulled up to the Alcatraz pier. There were 15 Indian men and women assembled on the dock.

"The Indians filled bottles with liquid from nearby 50 gallon steel drums and inserted rags into the necks of the filled bottles and warned the Coast Guard that any attempt to land would be met with filled Molotov cocktails," Hannon said.

"The Coast Guard then withdrew to avoid any possibility of a serious confrontation," he added.

tion," he added.

"The Coast Guard crew wanted to continue work started the day before aimed at re-establishing the island beacon and foghorns turned off by the government May 29.

DEMANDS

The crew was told prior permission was needed to come ashore at Alcatraz and "that the light could not be placed back in operation until negotiations for restoration of electrical power for the Indians were concluded," Hannon said.

The GSA director said he thinks it is a crime for anyone to "deny access to the Coast Guard to a government-owned island."

"The government, of course, cannot continue to permit that kind of conduct," Hannon said.

Hannon said the government doesn't know for sure whether the arrow shot at the tour boat came from Alcatraz, but a spokesman for the Indians yesterday followed as how it did.

"We're just trying to get our pint across," said John Trudell. "The tour boats have not been respecting our 200-yard limit — they've been coming within 20 or 30 yards."

The Indians have been keeping the beacon lighted on Alcatraz since June 8 and Hannon said no attempt to re-establish government control of the light and foghorns will be made for a week or two.

A Birth on Alcatraz

Two Alcatraz Indians added a new member to their sturdy tribe this week with the addition of a seven-pound baby boy born on the fog-chilled island Monday evening.

The baby, born at 6:12 p.m. in the unheated former prison guards' quarters, was named "Wovoka" after the Paiute medicine man who originated the "Ghost Dance" in a last ditch effort at Indian religious unity that

ended in the massacre of Wounded Knee in 1889.

The boy's father, Alcatraz Indian Council spokesman John Trudell, 24, reported that his son is "squalling, strong and healthy."

Trudell, a Sioux originally from Nebraska, came to the mainland yesterday to report the news. He and his wife, Lou, 25, have two daughters, aged 2 and 3.

The family was among the original group of Indians who occupied the island last No-

vember 20 and have since claimed it for an Indian cultural-educational center.

Trudell said Dr. Larry Brilliant of San Francisco was on hand during the birth, but there were no complications.

The baby, however, is being kept "bundled up" in blankets because the Indians are short of fuel for heat on the island and lack electricity because their gasoline-powered generators have broken down.

GOVERNMENT HALTS TOURS

By Tim Findley

The Federal government succeeded in scuttling the Indians' sightseeing tours to Alcatraz yesterday but wedged itself deeper in a seemingly bottomless bureaucratic bog.

The Indians, hoping to raise money to aid their seven-month old occupation of the abandoned Federal prison island, had announced that they would begin public tours of "The Rock" at \$5 per person.

The first of the twice-daily tours left Fisherman's Wharf on schedule at 10 a.m., but barely got away from the pier before it was turned back by a radio message from the Coast Guard. Captain Cliff Anfinson of the Bass Tub was

told he did not have necessary legal permits to land visitors on Alcatraz. He had 20 passengers aboard.

Later in the day, General Services Administration Regional Administrator Thomas Hannon politely told the captain his fishing charter boat permits did not include permission to drop visitors off for tours of Alcatraz.

Federal officials, delicately stepped around the question of Anfinson's daily commuter-like transport of Indians to and from the island.

Owner Cliff Anfinson says he has been notified that the insurance on his Bass Tub does not cover such activity. He took his last boatload of Indians and supplies to the 21-acre island in San Francisco Bay on Friday.

Afinson said he had carried the insurance for 10 years. Leland Shay of Mitchell & Co., insurance brokers, said the letter notifying Afinson that his policy with the Hartford Insurance Group covers only "occasional excursion" became effective at noon Friday.

Hannon denied having a hand in the insurance decision.

U.S. Attorney James L. Browning, in a statement released to the press, warned that the bleak island is "beset with hazards," and that persons venturing there would be considered "trespassers, liable for Federal prosecution."

Presumably, that also includes Indians, at least 50 of whom are living on the island and daily traveling back and forth to the mainland on Anfinson's boat.

'War' With Alcatraz Ruled Out By Government Aide

SAN FRANCISCO (AP) — Federal custodians of Indian-occupied Alcatraz Island said yesterday they will not try to force the Indians off the "rock" — at least not in the immediate future.

After a fire Tuesday that gutted three buildings on the island, Thomas Hannon, regional director of the General Services Administration, said he was urged by callers asking, "Why don't you take the Indians off the island?"

Hannon, said, however, "It's idiotic to fight for an island

that's inactive. I don't think it makes sense to risk the lives of the men who take the Indians off the island — or of the Indians." He added:

"The Indians have 35 guns on the island, a variety of shotguns and handguns, all over the island. And that's not all. They claim they have a cache of automatic weapons, although none of our men have seen them."

Indian spokesman John Trudell has flatly denied that the Indians have any guns, hidden or otherwise, on the island.

The U.S. government could clear the estimated 100 Indians from the former prison island in 30 minutes but a confrontation would be "no joke," Hannon said.

\$24 Sale

WASHINGTON (UPI) — Rep. Phillip Burton, D-Calif., said he will introduce a bill calling for the sale of Alcatraz Island to the Indians for \$24—the equivalent of what the Dutch supposedly paid for Manhattan Island in 1624.

The New York Times Book Review

24

AUGUST 9, 1970

In the White Man's Tongue



By RAPHAEL ROTHSTEIN

"We're people in a hurry," Jeanette Henry explains when describing the ambitious plans of San Francisco's newly founded American Indian Educational Publishers.

As editor of the first publishing company organized and directed by American Indians, Miss Henry, a Cherokee, is busy developing and encouraging several young Indian writers who are attempting to transmit an oral tradition of tribal history and religion to the written literature of the white man and nontraditional Indians.

English has replaced sign language as the means of intertribal communication, and contemporary college-educated Indian youths are employing their mastery of the white man's tongue to express a new consciousness of unity and a vision of survival.

Their activism, reasserting long-standing and much-abused Indian treaty rights, is perhaps best symbolized by the current occupation of Alcatraz by 60 native Americans, who seek title in the name of "Indians of All Tribes" to the former prison island in San Francisco Bay under the terms of a century-old treaty which gave Indians the right to occupy unused Federal land.

Many of these young activists are city bred, others are products of missionary boarding schools. By returning to the reservations and exercising what the Pulitzer Prize-winning novelist N. Scott Momaday, a Kiowa, calls "a new sense of tribalism," they have abandoned the futility of adapting to the alien and questionable ways of white society. They are discovering a new sense of being and spiritual strength in a tradition that goes back thousands of years, rooted in a reverence for the continuity of nature and a religious regard for the innate wisdom of the land.

Miss Henry emphasizes the urgency of efforts to preserve an oral literature of legends, myths, chronicles and poetry existing in many tribal languages: "We have no time to lose. We have to have a body of literature behind us. And so far the Indian's been struggling for justice — litigation, legislation. We've been fighting for the mere elements of survival and we haven't got those. So a small group of Indian scholars got together to preserve our heritage. The old-timers are dying and the only way in Western or Eastern civilization to express our feelings and desires — the whole tradition of the peculiar and special Indian perception — is through a written literature."

The American Indian Educational Publishers, which also uses the imprint "Indian Historian Press," is operating on a limited budget but nevertheless plans 22 books within



the next year. A novel, anthologies of poetry, humor, tribal lore, biographies of Indian heroes, bibliographies of several tribes and accounts of injustices and outrages committed by early white settlers (e.g., "How They Stole the State of California") are among the projected works.

One of the principal aims of the new publishing venture is to provide suitable educational material. Its first publication is a critique of the depiction of the Indian in over 300 American history textbooks, many of them used by missionary and Bureau of Indian Affairs schools today.

"Textbooks and the American Indians" was compiled by Miss Henry and her husband, Rupert Costo, a Cahuilla who is president of the American Indian Historical Society. Based on the evaluations of 32 Indian scholars, the assessments illustrate how American children are taught that the Indians were treacherous, decadent, godless and bloodthirsty and that the theft of their lands by white settlers was compatible with the doctrine of "manifest destiny" and the need to bring Christian civilization to the pagans. The distorted historical view of Indians, retained by so many white people and Indians, has been the subject of bitter complaints by Indian intellectuals and leaders for many years. Forthcoming texts will attempt to rectify such practices as calling white victories "battles" and Indian victories "massacres."

Miss Henry is proud of her ability to spot writing talent, and she observes that the small coterie of writers and researchers associated with her enterprise have been carefully trained and encouraged to meet the standard of excellence she demands. "I'm old-time," the 52-year-old former newspaperwoman says. "I work in the old-time Maxwell Perkins way. There is no 'as told to'; I get it out of them because I love their ability and talent and their desire to do this particular thing which is unique in the human race."

The novelist of the San Francisco group is an Eskimo named Joseph Senungetuk. His forthcoming book is titled "Give or Take a Century," and it is the story of his family's experience in moving from a rural



Alaskan existence based on fishing and hunting to the crowded, gold-rush town of Nome. The author, a recent graduate of the San Francisco Art Institute, says that although Eskimos are technically a distinct ethnic group, they were lumped in with Indians by the bureaucrats of early white America. He feels an affinity for the 600,000 registered Indians living in the U.S. and the 300,000 native North Americans across the border in Canada. (The international demarcation is totally artificial in Indian eyes since several tribes inhabit both sides of the border.) Mr. Senungetuk's family left their village because his father wanted better educational opportunities for his children. He describes his novel as a chronicle of the acculturation process many northwest Alaskan Eskimos underwent when they came into contact with a pioneering white society.

The determination to keep possession of their tribal voice while writing in ways comprehensible to the white reader is shared by several Indian writers and thinkers. Besides the difficulty of translation, there is the conflict of roles resulting from the vastly different concepts the tribe and the white man have of the writer.

Jerry Gambill is a traditionalist Mohawk who keeps alive an ancient practice of the Iroquois Confederacy by spreading the message of Indian unity through Akwesasne Notes, a national Indian newspaper published monthly at Rooseveltown, N.Y. He insists that setting apart writing as a distinct profession and life style is alien to the tribal way, in which there is no division between creator and audience. "All are participants," he explains. "There is a collective ego and if one member of the tribe pursues writing as a separate calling he will not express the thoughts of his people and will not communicate with them. The idea of the 'writer,' as an observer, distinct and apart from the group, is not a concept valued by traditional Indian culture."

Stan Steiner, a white writer whose "The New Indians" (1968) is considered by many Indians one of the few books by a white American to deal accurately with the Indian scene, says the problem is not the transition from oral to written literature so much as the difficulty of transmitting religious expression to a secular context—to pass on the literature of a people with a deep sense of belonging and



Top left: Young Navajo.

Below left: Wooden helmet (Tlingit).

Center: Figure representing the Olala, a mythical creature that ate men (Haida).

Right: Tepee on Alcatraz Island.

tribal identity to the individualistic literature of our society.

Mr. Steiner now lives in Santa Fe, N. M. and is working with Dr. Shirley Hill Witt, a Mohawk anthropologist, on an anthology of American Indian literature ranging from the coming of the white man to the occupation of Alcatraz. He recently recalled a visit to the Taos Pueblo, where he met a young girl, home from the university for the summer, who told him she had written a number of stories based on the tales of her grandmother, but would not publish them.

"Why?" Steiner asked.

"How can I make money on the life of my people?" she replied. "It belongs to everyone."

Mr. Steiner specified the elements of tribal literature as religion, the creation of life and the response to a communal need. "In a traditional Indian tribe, literature and art were not merely observation of life. They are life. They create life. A dancer becomes a hunter in the dance and the hunted. When a Navajo sandpainter creates his fantastic fantasy of intricate designs and symbols, he helps cure a man, not merely amuse him. That is the truth of art. The oral tradition is merely part of this, a reflection."

Some contemporary Indian authors have succeeded splendidly in bridging the gap. Scott Momaday, who has developed a course in contemporary Indian writing at the University of California, Berkeley, drew on the legends and mythology of his Kiowa ancestors to fashion a poetic narrative of his tribe's centuries-long southward migration from western Montana to its present home in the southern plains of Oklahoma. "The Way to Rainy Mountain," is at once faithful to Kiowa tradition and a valuable glimpse for outsiders of the Indian imagination and spirit.

The growing recognition on the part of white society of the need to live in harmony with the land has evoked a certain amount of new interest in the tribal voice. For many Indians the restoration of their lands is no longer a matter of righting an injustice; they regard it as necessary if life is to survive on this continent.

In the February, 1970 Sierra Club Bulletin, Scott Momaday writes, "Once in his life a man ought to concentrate his mind upon the remembered earth. . . . He ought to give himself up to a particular landscape in his experience, to look at it from as many angles as he can, to wonder about it, to dwell upon it."

This concern of Momaday's is shared by such Indian writers as Vine Deloria Jr., author of "Custer Died for Your Sins," and Harold Cardinal,



Left: Painted wooden kachina doll (Hopi).

Center: Sikyati polychrome pottery canteen (Hopi).

Top right: Navajo Reservation, New Mexico.

Below right: One of the Indians occupying Alcatraz.



reminiscent of the haiku style.

Old reservation
Most beautiful land.
Red rocks standing tall.
Hiding small animals.
Holding up brown eagle's nest.
—Lorraine Cody

House
Round, square.
With happy folk inside.
Sharing their love with each other.
House.
—Bessie Yazzie

My horse galloping.
The sound of thunder hoof
Coming towards home.
—Alice Evans

Cowboys and Indians.
Bang, bang the cowboy's dead!
Scalp them palefaces,
Hit their hides,
And run them out!
Yeh! the Indians won!
—Elva Blackhat

Indian writers and editors with whom I spoke are encouraged by such recent developments as the establishment of the American Indian Historian Press, the appearance of Akwesasne Notes and the fact that the young tribesmen who occupy Alcatraz want to establish a cultural center and university there. They are also optimistic that authentic Indian writers will emerge as a result of the desire evident in many tribes to open more tribally controlled schools, similar to the highly praised Rough Rock Demonstration School of the Navajo in Chinle, Ariz.

The interest in Indian works on the part of white publishers is gratifying to some Indian literary people for it seems to mark the beginning of acceptance of the Indian as his own spokesman instead of the widely despised, foundation-supported anthropologists and scholars who have been studying and writing for decades about Indians as curious objects.

While many younger Indian writers seem to gravitate naturally toward poetry, a fair share of nonfiction prose can be expected in the months to come. Macmillan has recently signed Kahn-Tineta Horn, a Mohawk former Miss Canadian Indian, for a book on her stormy adventures as an activist and world traveler. Hank Adams, an Assiniboine Sioux, is under contract to Holt, Rinehart & Winston for an analysis of the contemporary Indian situation, with particular emphasis on the structure of Indian leadership, relations with the civil rights movement, Indian political consciousness and social problems. Mr. Adams, who served on the political staff of the late Senator Robert F. Kennedy, is also writing a book on the Washington State tribes' protests over fishing rights, which will appear as part of "The American Indian Today," a Crowell-Collier series of children's books on modern tribes. The series is under the editorship of Stan Steiner and is being written by Indians.



Vine Deloria Jr., whose success with "Custer Died for Your Sins" has encouraged many young Indian authors, will have a second book, "We Talk, You Listen," published this fall. In it he formulates a theory of inter-group relations based on Indian concepts of communal existence and land ownership.

In poetry, novels, textbooks and social commentaries, the voice of the American Indian is gaining a wider audience among both Indians and white people. In the words of Stan Steiner: "The silent minority is no longer silent. Now they write and speak, not only profoundly in their own councils and within their tribes, but to the entire nation. And they know how to use the technology of alienated literature . . . to express their religious, creative, life-giving, communal view of man and the earth." ■

Indiana

CUSTER DIED FOR YOUR SINS: An Indian Manifesto, by Vine Deloria Jr. (Macmillan, \$5.95.) An informative, straightforward chronicle of abuses that challenges the stereotypes and myths that white society has built up about the Indians and asserts the dignity of the red man's cultural heritage. Mr. Deloria's latest book, "We Talk, You Listen," will be published by Macmillan in October. **HOUSE MADE OF DAWN**, by N. Scott Momaday. (Harper, \$4.95; paper, Signet, 95 cents.) A Pulitzer Prize-winning first novel, which dramatizes the American Indian's relationship to the reservation and to the white man's civilization—"as subtly wrought as a piece of Navajo silverware."

THE RIGHT TO BE INDIAN, by Ernest Schusky, with an introduction by the American Indian Historical Society. (Indian Historian Press, 1451 Masonic Avenue, San Francisco, Calif.; paper, \$2.) An exposition on the current demand of the



American Indian for self-determination on the basis of his special status in our society. **SWEET MEDICINE**, by Peter J. Powell. (University of Oklahoma, \$25.) A history of the Cheyenne from the middle 1800's to the present as seen through the religious life of the tribe—from the Civilization of the American Indian series.

TWO LEGGINGS: The Making of a Crow Warrior, by Peter Nabokov. (Crowell, \$6.95.) This biographical narrative (an edited and annotated adaptation of interviews conducted with Two Leggings before his death in 1923) is an "exacting account of what it meant to be a Plains Indian in the 19th century."

WAY TO RAINY MOUNTAIN, by N. Scott Momaday. (University of New Mexico, \$4.50; paper, Ballantine, \$1.25.) A description of Indian life in which the author retells Kiowa myths learned from his grandmother and "speculates on the actual history they may symbolize." ■

The 24-year-old author of "The Unjust Society," who as president of the Indian Association of Alberta leads Indian opposition to the Canadian Government's plan to end the special legal status of aboriginal residents. Momaday concluded his essay by calling on the white man to learn from the Indian how to live according to a land ethic. "The alternative," he warned, "is that we shall not live at all."

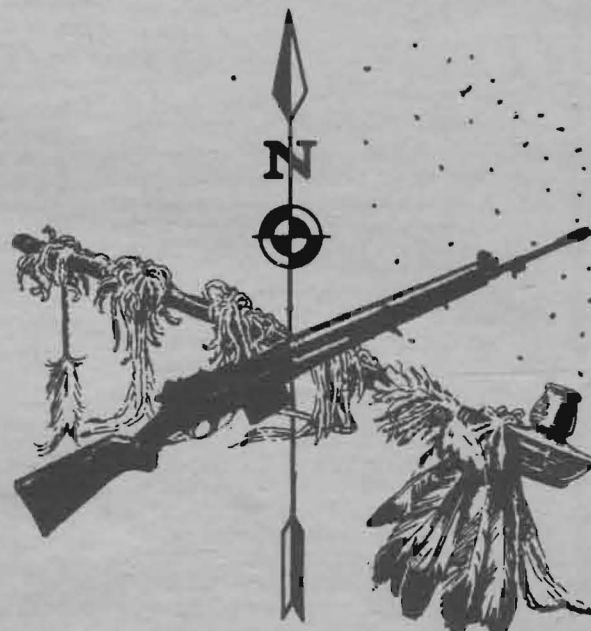
Jerry Gambill, however, is skeptical about the current interest in ecology. "If people can't listen to Indian voices and what they are saying, how can they listen to trees?"

Mr. Gambill publishes Akwesasne Notes from the St. Regis reserve in New York State, adjoining the Canadian border and the St. Lawrence River. "Akwesasne" is the Mohawk name for the reserve and it means the place where the partridge drums its wings in mating time. The paper, financed by donations and subscriptions, is read by more than 10,000 Indians and whites. It is a comprehensive digest of articles, editorials, cartoons and Indian writing culled from dozens of American and European periodicals and local tribal newspapers.

Mr. Gambill also travels extensively throughout the U.S. and Canada with a small band of young Indian artists and filmmakers who call themselves "The White Roots of Peace." Through the newspaper and personal contact, Gambill acts as a clearing house for Indian thinking and provides all tribes with reports of Indian social conditions and political activism. He favors an oral tradition over written literature because he feels it is more selective, preserving only things of value. There are Eskimos, Mr. Gambill said, who have bypassed the written word altogether and have entered the electronic age by exchanging tape recorder cassettes containing their oral literature.

As editor of Akwesasne Notes, Gambill uses the printed word in English to promote Indian unity. He reprints classics of Indian literature such as the speeches of the Shawnee leader Tecumseh and the poetry of Sitting Bull. He also publishes poems submitted by young Indian writers and provides wide circulation for such items as "Super Navajo," a comic strip that originally appeared in an underground Navajo paper in Crownpoint, N. M. A recent issue of Akwesasne Notes contains a selection of poetry from Naatsilid, a literary magazine published by students at the Intermountain School in Brigham City, Utah.

Most of the poems are short and



The great Indian land robbery



The Tribal Council says that if you're into helping, you can help:

1—Indian brothers and sisters can come to Pit River country to help us reclaim our land. When you get to Redding, Calif., call Mildred Rhoades at (916) 241-7631 days or (916) 246-2834 nights for information and directions.

2—We would like to hear from all organizations that support our struggle. Send us a message to the Pit River Tribal Council, Hat Creek Vista House, Hat Creek, Calif. 96040.

3. Send or bring supplies to us. We need food, cooking utensils

and lots of equipment to enable us to occupy and reclaim the land. Call Mildred Rhoades for information on where to deliver it.

4—There is a lot of work to be done—office help, community work, research. We need all the support we can get, so come and work with us or help us where you are if you can't come.

5—One last thing—California people shouldn't pay their PG&E bills. They should send the money to the Pit River Tribal Council at the address above. The Pit River Tribe will send one receipt to you and another to PG&E.

Our struggle will go on so long as the grass shall grow, sun will shine and rivers flow to the sea!

Eleven years ago the U.S. government conceded Indian claims to 64 million acres of land in California were legitimate and offered a settlement of \$29 million, about 45 cents an acre—the prevailing rate of about 110 years ago when white settlers began to push the Indian tribes from their lands. The settlement has never been resolved, although some tribes accepted the offer. The money has not yet been paid. The Pit River Tribe, among others, refused the compromise, demanding return of a 3.2 million acre tract in Northern California. On June 6, several hundred Pit River Indians and other native Americans attempted to reclaim the land near Redding, Calif. A total of 38 people was arrested for trespassing in the first confrontation.

By GARTH SANDERS
R-S Regional Editor

BIG BEND — It's risky business to draw comparisons between any two events because the factors are never the same.

But the two instances of Indian troubles at Big Bend do bear comparison, primarily because of the difference in the way they were handled.

Last week Shasta County law enforcement officers at the behest of Pacific Gas and Electric Co. moved within hours to evict and arrest Indians who'd tried to take over PG&E's employee summer camp at Big Bend.

Yet it took two months back in 1966 for the law enforcement machinery to get Indians to stop blockading a key construction and logging road near Big Bend.

And last week when the Indians tried to enter Lassen Volcanic National Park, they were met with riot guns.

Such an action would have been well-nigh inconceivable in 1966.

The firmness of the authorities today leads one to suspect that the nonsense, law-and-order stance of U.S. Atty. Gen. John Mitchell may have seeped down into the Shasta County law enforcement machinery.

In the 1966 Big Bend Indian uprising, five Indians pitted themselves against

Affairs got the road open by promising to oil the road, to construct fences on both sides of it and to plow snow out of the road in winter so the Indians wouldn't be isolated.

But while the road was blocked, loggers lost thousands of dollars in hauling fees, sawmills lost lumber production and the federal and county governments lost timber income running into hundreds of thousands of dollars.

In last week's Indian occupation of the PG&E campground, only the use of a handful of summer cabins was at stake — and PG&E has other such camps for its employees on its other reservoirs.

During the 1966 Big Bend Indian Rancheria road stalemate, a frustrated logger put his finger squarely on the reason for the delicate way the authorities were handling the recalcitrant Indians.

"A few years ago, we'd have run our trucks right through that rancheria, Indians in the road, or not," the trucker said, washing an aspirin down with a coke.

"But you can't do it that way today because people are all steamed up about civil rights."

The Indians tried their camp-in at the Big Bend PG&E campground to drive home in the public mind their claim the U.S. Forest Service, the U.S. Bureau of Indian Affairs, PG&E and numerous logging firms.

The government agencies had given the loggers and PG&E permission to haul logs and other stuff across the 1,000 foot wide, 40 acre Big Bend Indian Rancheria.

The Indians blockaded the road — at first with their bodies, later with a 20 ton bulldozer.

The Indians said the government had no right running trucks across their land without their permission. They said the speeding trucks endangered their children and created road dust that made life miserable.

It took the federal agencies two weeks to get the Indians arrested for blocking the road.

There was a lot of skirmishing with court orders before the arrests came.

Then Shasta County Superior Judge Richard Eaton ruled that the Indians had the right to block the road, and the trouble started all over again.

After two months of negotiation, the forest service and the Bureau of Indian Affairs that a 3½ million acre area was stolen from their ancestors — and that they want it back.

They don't want money, they say — they want the land.

They've exempted individual landowners from their sweeping claim and aimed their campaign against the federal government and big corporations like PG&E and Southern Pacific Land Co.

Thousands of people live in the vast area claimed by the Indians — an area that includes the Modoc County seat of Alturas and the Shasta County towns of Fall River Mills and Burney.

Ask white residents of the area what they think about the Indian campaign and you get answers like these:

"People are split about 50-50. Those who are liberal think the Indians definitely have a good claim. But some of the more conservative people think that it (the PG&E campground takeover attempt) is about like the college demonstrations."

"Everybody feels that whether the Indians' claim is legal or not, they're not going to get the land. They may get some money out of it . . ."

One Burney resident confessed a secret satisfaction.

"Personally, I sure enjoy seeing PG&E squirm," he said.

PROCLAMATION

To the President and the People of the United States:

In defiance of the treaties signed with Indian tribes in California and across the nation, the federal government is in the process of relinquishing its duties to the American Indian.

This process, called termination, has had a particularly devastating effect on the Indians of California. To add to the injury, the state of California has not assumed its responsibilities promised to its Indian citizens, the original owners of the land.

Therefore it is up to the Indian people themselves to run their own affairs.

This will require that Indian people have the basic tools necessary to develop under the California Land Claims Case now being prepared for settlement. We believe that money cannot buy the Mother Earth. She has sheltered and clothed, nourished and protected us. We have endured. We are Indians.

We are the rightful and legal owners of the land. Therefore, we reclaim all the resourceful land that has traditionally been ours, with the exception of that "owned" by private individuals.

On this land we will set up our own economic and social structure, retaining all the values that are commensurate

with Indian life. We will encourage and help other Indian tribes and groups to establish similar structures across the country, in order to establish inter-tribal economic and cultural ties, basing the economy on the barter system. Therefore let it be known by all concerned that the Pit River Tribe makes the following demands:

1. That the U.S. Government and the large corporations, including PG&E, PT&T, Southern Pacific Railroad, Kimberly Clark, Hearst Publications, and the Los Angeles Times-Mirror Corp., among others, return all our land to us immediately. No amount of money can buy the Mother Earth; therefore, the California Land Claims Case has no meaning. The Earth is our Mother, and we cannot sell her.

2. That the U.S. Government and the large corporations pay back to us the profits they have made from the land since 1853, and that they make an accounting to us immediately. The land was taken illegally, against the principles of the Constitution.

3. That reparation be made to all California Indians for the deaths, suffering, and poverty forced on Indians

for over 100 years.

4. That the federal government and the large corporations undo the damage they have done to the land, and that they make reparations to us for the damage done. Where the forest has been cut away, it must be restored. Where the rivers have been dammed, they must be allowed to run freely.

5. That all Indians be allowed religious and cultural freedom, and be allowed to teach their children the Indian way of life and be proud of that life. Further, that Indian studies be instituted in schools around the country, so that all citizens will know the true story of the Indian. The stereotype of the Indian that exists must be erased.

These demands are inseparable, inter-related, and must all be carried out in full force together.

PIT RIVER INDIAN COUNCIL
Mickey Gemmill, Chairman

What's behind the occupation?

By JOHN LAWSON
R-S Assistant City Editor

It's called Tapwe, for the White Roots of Peace.

To Indians of the six Iroquois nations, it means the deep, white, living roots of a lost culture, like the roots of a mighty tree.

In their relationship with the whites, it means parallel canoes, traveling placid waters.

Unfortunately for the Indian, his canoe cannot travel. For the canoe and the water it rests upon are controlled by whites.

That's the dichotomy that has turned Indian tribes against their federal guardians and the huge, special interests that occupy their ancestral lands, and has driven the tribes into a desperate search for unity.

"Why us?" Pacific Gas and Electric Co. officials, faced with recent campground occupation, have asked. Why, indeed!

"Why Alcatraz, Ellis Island, Fort

Lawton, Rattlesnake Island, the Canadian-New York Bridge at St. Regis, N.Y., and the Pit River movement?"

That question was asked in neat, brief messages handed out by Indians and their white sympathizers at the Shasta County Jail, after 34 were arrested at a PG&E campground.

Inside, their San Francisco lawyer, Aubrey Grossman, was trying to arrange bail. Outside mothers, children and rugged mountain men like Willard Rhoades of Big Bend waited in the warm sunshine.

"Why don't you tell it right?" Rhoades asked. Pressed for an explanation, he said news stories always start at the middle, never at the beginning.

That's the nature of news—the newest first.

"Indians start at the beginning when they tell a story," Rhoades explained.

Perhaps he has a point.

That's why one has to go back to Tapwe. In the beginning there was the land, and it belonged to the Indians.

What are the Indian grievances? "Land taken without consent, disrespect to the American flag, dishonor for the Constitution, fraud in the use of land and appropriations and hypocrisy in all churches," said the leaflets.

"Losses to the Indian: religion, water, natural foods, arts and crafts, freedom to water.

"End results: water pollution, extinction of water foods by PG&E, extinction of animals by the Department of Fish and Game, destruction of forests by the U.S. Forest Service."

Mrs. Mildred Rhoades, Willard's wife, heard about the White Roots of Peace last summer when she was visiting New York on a vacation trip.

She invited members of the Iroquois tribes—the Mohawk, Onondaga, Tuscarora, Cayuga, Seneca and Oneida—to visit Redding.

Some did visit in November. A longhouse celebration was conducted at the Martin Luther King Jr. Neighborhood Center.

And they brought a message: passive resistance.

Take the Canadian-American bridge, incident, for example. The weather was eight degrees above zero when a small group of Mohawks blockaded it a year ago last Dec. 18 and confronted Canadian police.

They were protesting a bridge that rested on their island.

"Forty-eight were arrested. I was the second," Tom Porter, a Mohawk, said proudly at the Redding longhouse gathering.

The Mohawks cut short their Redding visit to stop and visit convicts at the Susanville Conservation Center. When they left, a camp journalist said gratefully:

"We learned from our Brothers of the North—White Roots of Peace—that we are certainly not the only ones who have cried out that Indian religion is not pagan, that Indians do have noble heroes, that Indians did indeed contribute very unselfishly to the world, that Indian history is as significant as that of the white man, and that the Indian can do something about his plight."

Richard Oakes is a Mohawk. Oakes led an intrepid band of Indians of many tribes ashore at Alcatraz Island, to retake something symbolic of Indians' treatment at the hands of whites—a prison.

Geronimo reportedly was a prisoner on Alcatraz for a while, when it was an Army stockade.

Six years ago, Pit River and Wintun Indians staged a camp-in demonstration in Anderson to protest the burning of

a cabin. It lasted a month, and 30 were arrested before it was over.

What might be called the first Battle of Big Bend occurred a year later, over Indian protests about the hazards of a logging road.

The names of Willard and Mildred Rhoades reached the headlines, and more Indians were arrested.

Even if the Indians could somehow lay claim to Lassen Volcanic National Park, it seems incredible to do so at 2 o'clock in the morning. And regaining ownership of 3.5 million acres sounds like an almost impossible dream.

Their assault against PG&E seems even more fantastic.

But bear in mind that beyond the uproar, the headlines and the court battles, the Indians do hope to gain.

If it is only in recognition as a people, with roots and a culture, they believe it's worth it.

One has to go to jail, sometimes, for what others take for granted.

Shasta County's neglect of Indians can be easily documented. In the 1966 report of the State Advisory Commission on Indian Affairs, almost 800 Indians were dismissed with a paragraph.

Why PG&E? Among other reasons, because in a county with 10,000 welfare recipients and an unemployment rate sometimes as high as 15 per cent, PG&E happens to be the biggest taxpayer.

There it is, Willard, about as straight as I can tell it.

History shows a real Indian case

By BILL SLUIS
R-S Staff Writer

When the white man pushed forward in the early 19th Century sweep westward, most Indians suffered the usual agonies of frontier war.

They met with violent death in battle or faced the prospect of virtual extermination as wards of the state — victims of an earlier but unenunciated program of "benign neglect."

Not so with the Achumowec, or Pit River Indians. Unlike the Modocs, they were never beaten in war because no one had any grand designs on their ancestral lands. No gold and no great quantity of furs.

And they never left their land en masse to endure the humiliation of reservation life as did, for example, the Klamath Indians farther north.

This unique early history and ensuing events, the Pit River Tribe says, constitute a moral foundation and particularly the legal base in today's movement against the white man's corporations and governments.

The Pit River Indians say that questionable tactics by their own lawyers, a certain deviousness by the Indian Claims Commission and outright thievery by the U.S. Congress 117 years ago have led them to the present impasse.

Their case:
In 1959, the Claims Commission ruled

that the Pit River Indians had rightful claim to 3,368,000 acres that lie generally in the area extending from Mt. Shasta to Mt. Lassen.

This territory, which is only a fraction of the 64 million acres of state lands awarded to all California Indians in 1959, had been seized illegally and "without just compensation," the commission decreed.

The commission then said the 64 million acres was worth \$29.1 million when Congress illegally expropriated it in 1853. The \$29.1 million is equal to about 47 cents an acre.

Dollar compensation, based on 1853 prices, was figured on a rule of thumb formula:

"Award an amount that's just less than the going price of the best land, and a little more for the worst."

In this case, the Indians were lumped together into three main groups: the Mission Indians of Southern California and the Pit River Indians — both of whom had distinct and formally organized tribes — and Indians of California Incorporated, a catch-all designation for all other Indians not tribally constituted.

The Pit River Indians, the first to be offered the \$29 million package, met in Alturas seven years ago with the Claims Commission, and rejected the compromise settlement.

Of the 760 "known" Pit River Indians, 187 (23 per cent of the tribe) attended

the meeting. There were 105 no votes, 75 ayes and 7 "spoiled ballots," the Bureau of Indian Affairs recalls.

But the Pit River Indians' lawyers, evidently anxious to collect their 9.1 per cent legal fee, then went back to the Claims Commission suggesting that absentee ballots be mailed to those Pit River Indians not at the Alturas meeting.

The commission agreed. Of the 220 ballots filled in and returned, 137 were yes votes, 83 no votes.

The attorneys then added the absentee yes votes to those previously cast in Alturas, and came up with a total of 212 votes in favor of the settlement and 188 not in favor.

Armed with this tally, the lawyers had an initial trend-setting favorable vote.

The rest was like dominoes.

The Mission Indians voted "overwhelmingly" for the settlement, and the Indians of California Inc. voted for it with a plurality of "several thousand," says the Bureau of Indian Affairs (BIA) which counted the votes.

A year later in 1964, the Claims Commission made the proposed settlement into a cash judgment.

The BIA is currently compiling an eligibility list of those Indians qualified to receive payment. The roll will close Sept. 21, and be completed sometime next year.

After deducting the legal fees and adding interest on the \$29.1 million, the total sum to be distributed should be

in excess of \$35 million, which is equal to some \$500 for each qualified man, woman and child.

The original bevy of lawyers has already collected its fee and dropped out of the case. (The Indians say they fired them.)

Today, Aubrey Grossman is defending the Indians free of charge.

Some Indians claim that blood qualifications were diluted from the usual one-quarter Indian blood quantum in the Pit River absentee vote.

The Bureau of Indian Affairs denies this.

Eligibility was determined solely on the number of Pit River Indians of all ages registered as a result of an earlier 1928 statewide claim.

To be eligible then, the Indians had only to prove "that an ancestor lived within the boundaries of California in 1853," the BIA said.

Degree of Indian bloodedness was not a factor in the 1950 payout, amounting to about \$150 per person, which was made on a simple pro rata basis.

The one-quarter Indian blood requirement — in the Pit River Indian case at least — was never a criterion

in establishing eligibility, according to the BIA.

In the meantime, the Pit River Tribal Council has again rejected the cash offer: "We don't want money. We want our land back."

Little Joseph age 3, will endure

By JOHN HURST
R-S Staff Writer

Little Joseph put his head on my lap and went back to sleep as the caravan of cars and pickup trucks rolled through the darkness down the mountain away from Lassen National Park.

The people in the cars, and pickup trucks couldn't get into the park because United States Marshals stood under the stars and pine trees, barring the entrance with riot guns.

Little Joseph slept through that. He's been around, Little Joseph — Alcatraz for instance — and he doesn't wake up for just anything when he's sleepy. And he takes most things in stride when he's wide awake.

By the time Little Joseph's mother and father got out of jail he was smiling

again, sure that he and they would all endure.

Little Joseph is three years old and he knows he will endure. He's an American Indian. His father is Richard Oakes, a leader of the Alcatraz occupation and the Pit River Movement.

The day before Little Joseph's mother and father were arrested he spent the day playing and swimming in a pool at a pleasant campground near Big Bend.

After a day at the campground, people from PG&E told the sheriff that the Indians were trespassing.

They handcuffed the men and put them in cars and they put the women in a white and blue bus and drove them 50 miles away to Redding and put them in jail.

And that evening Buffy Sainte Marie came from Los Angeles and helped bail some of them out. Buffy Sainte Marie is tiny and slender. She has hair that flows long and black and a beautiful face with great sad, dark eyes. She has a voice that is strong and gentle and sad and she uses it to sing about her people, the Indians.

Some of the people who were still in jail could see Buffy Sainte Marie through an iron-barred gate. She talked to them through the bars until a deputy said to stop or he'd arrest her. So she sang to them instead.

Then the people who got out of jail went with their friends and Buffy Sainte Marie

Marie to the house where Little Joseph was staying 50 miles away.

And all about the house and the grounds and at the meeting was a strength and a purpose beyond success or failure.

For the Pit River Indians believe the earth is our mother. And that PG&E can't own the earth. That it can't be divided and bought and sold by corporations for profit and power.

And in that concept is their strength of spirit to endure against all of the corporate wealth.

And after the meeting someone built a campfire and a drum began to beat and Buffy Sainte Marie sang in Cree and Little Joseph went to sleep.

JUNE 8, 1970

Indians return; Police arrest 10

2:25 p.m.

11:30 p.m.

JUNE 9, 1970

BIG BEND — Another confrontation between the law and the Pit River Indians was in the making this morning as Pacific Gas and Electric Co. prepared to sign a second complaint against the tribe for alleged trespass.

The company also said it will file a formal complaint on the initial takeover of cabins and other facilities controlled by PG&E's Pacific Service Employees Assn. The first occupation last Friday ended in the arrests of 34 persons.

Ironically, the Pit River Indians' strategy is to force the company to level charges against them. Sheriff John Balma said he was rounding up as many men as he needs to arrest the Indian occupying force. "We may possibly get a signed complaint before noon today," he said.

Meanwhile, the Indians were waiting in a light drizzle for impending showdown.

"We planned to drop charges Friday after they were removed from the property," said Larry McDonald, a PG&E spokesman, "but now there has been a second act of provocation and they are trespassing once more."

Some 50 people — men, women and children — began arriving by car and pickup truck at about 9 p.m. Sunday night in an attempt to prevent PG&E officials from dropping trespass charges against 34 persons arrested Saturday morning during the first occupation of the company employee campground.

A trespass court trial is a main thrust in the Pit River Indian drive to reclaim some 3.5 million acres of land northeast of Redding.

Mickey Gemmill, 25-year-old chairman of the Tribal Council, told a meeting of Pit River Indians Sunday evening that PG&E planned to drop charges against those arrested Saturday morning, thereby preventing a public airing of the tribe's grievances.

The new occupation forces settled into several of the campground cabins,

putting the children to bed, cooking food, making coffee and waiting for the inevitable confrontation to force the utility company to take them to court.

An arraignment of those arrested Saturday morning on charges of trespassing was scheduled for 2 p.m. today, but a Sheriff's Department spokesman said PG&E officials had not signed a complaint.

During the first day of the occupation Friday, a PG&E official said no action would be taken against the occupation force of more than 100.

But more than 80 riot-helmeted law enforcement officers, under direction of Sheriff John Balma, streamed into the pastoral setting Saturday morning, and in a sweep of the campground arrested six women and 28 men.

Balma said he was acting at the request of the utility company.

"PG&E will rue the day they made the arrests. And it won't be many days," predicted Aubrey Grossman, San Francisco attorney representing the Pit River Indians.

Simply stated, the Pit River claim is this:

In 1853, Congress passed a statute declaring Indian land in California public domain.

In 1959 the Indian Claims Commission, set up as the highest authority on the subject, ruled that the 3.5 million acres of Pit River Tribal land had been taken illegally and unconstitutionally in 1853.

The government then offered a settlement based on the price of land in 1853. It comes out to 47 cents an acre — or less, depending on how it's computed.

The Pit River Indians did not agree to the settlement. Therefore, the land which was taken illegally is still theirs and they are entitled to interest and ownership of everything built on the land.

The tribal land includes at least 52,000 acres illegally acquired by PG&E, therefore Pit River Indians have a right to occupy not only that land, but everything on it.

By JOHN HURST
R-S Staff Writer

BIG BEND — Nine young Indians and a white supporter were in custody this morning on charges of trespassing following a massive police action to break up the second Pit River Tribe occupation of the PG&E employee campground.

Some 60 law enforcement officers under the direction of Sheriff John Balma streamed into the campground in about 25 vehicles during a drizzling rain Monday afternoon to make the arrests.

Officers, some of them helmeted and carrying riot batons, fanned out through the campground to search the cabins, but found only the token occupation force of 10 which had waited all day to be arrested and offered no resistance.

The first eight were taken into custody where they stood quietly under a tree in front of a cabin.

Deputies forced their way into another cabin to make the final two arrests, finding Arnold Gemmill, 18, and Marshall Miller, 21, sitting silently on a bunk waiting for them. Gemmill is the brother of Mickey Gemmill, Pit River Tribal Council Chairman.

Those arrested included two juveniles; Maurena Dressler, a 15 year old girl, and Vernon Rhoades, 17, son of Willard Rhoades, a Tribal Council member.

The others were Raymond E. Cox, 29; Lawrence F. Montgomery 18; Erik A. Mattila, 27; Andy L. James, 20; Ronnie J. Heffley, 18; Marshall M. Miller, 21 and Steven L. Gemmill, 21-year-old brother of Mickey Gemmill.

The arrest scene was the unreal peak of a surrealistic day at the campground.

The young Indians had spent the day waiting for police to arrive, talking and laughing with a reporter and photographer and a free-lance film crew.

A football game filled with highly unconventional plays and slapstick comedy was used to pass the time by the Indians and journalists.

Jokes were cracked about the sheriff getting up a posse to fight the Indians — eight young men and a girl.

The people moved in and out of the cabins, sat around outside, sharing bologna sandwiches, pop and cookies.

Then the more formal press began arriving, piling out of cars and trucks, unloading TV equipment, cameras and tape recorders.

The people were asked to stand on the front porch and beat a drum.

"Give it a couple more beats," said a cameraman.

"Can we have 60, 65, 70 seconds of that stuff," a radio man said to a young Indian with a drum. He held out his microphone. "Shoot your best shot."

Suddenly the first patrol car from Redding whipped into the camp and, behind, the vehicles continued to pour in, sliding to a stop as officers piled out.

Andy James, 20, was led to a booking line next to a white bus. An officer asked him if he understood the charge.

"I couldn't really say that I do," he replied.

Ronnie Heffley, 20, stood holding a kitten waiting to be booked and handcuffed.

Using the Indians and the bus as a backdrop, a TV reporter in a trenchcoat stood before his camera and said in broadcast tone:

"Incidents like this today indicate there will be a great deal more."

A group of men in cowboy hats and boots stood to one side watching.

One of them had his pistol tied down to his thigh, gunfighter style. They explained they were members of the Sheriff's Posse, the mounted division of the department.

"Do you have your horses?"

"No, we came on the bus."

By BILL SLUIS
R-S Staff Writer

BIG BEND — The Indians returned to PG&E's Pit River recreational camp Monday night for a showdown with the law.

A showdown it wasn't. It was more like a light-hearted checker game in a heavy drizzle.

Shortly before midnight, Richard Oakes, a Mohawk activist and veteran of the Alcatraz occupation, led a group of some 20 Indians into the camp patrolled by two prowler cars.

Pacific Gas & Electric Co. has turned off the gas and electricity before the Indians came.

The company also had the doors bolted.

Sheriff's deputies aimed their headlights into the group of Indians. "Our move," Oakes said as he ordered his cars into a perimeter to shield a row of cabins.

"Put your lights on high beam," Oakes shouted.

The lawmen responded in kind, creating a well-lighted no man's land. The "glare-down" lasted 15 minutes.

One patrol car then tried to penetrate Indian territory with a flanking right drive. "Get your car on the road and block 'em!" Oakes ordered.

With the right flank denied them, the other patrol car tried a counter movement to the left, but met a determined Indian driver using his high beam.

Both patrol cars then regrouped in their original positions, but escalated the battle by switching on spotlights.

"Now go to one of the cabins and make like you're going in," Oakes said. "It's our move now."

Minutes later, a patrol car that was allowed through the left flank, pulled up.

"What's the next move?" Oakes asked.

"I don't know. You tell me," the officer said. "We just might do something if anyone enters a cabin."

It was all very friendly. Oakes explained the Indians' position.

"But, it's already in court. What are you going to gain by getting more people arrested?" the officer asked. "Think of the public that's paying for these court and enforcement expenses," he added.

"The taxpayers will get mad at PG&E, not us," another Indian predicted.

"No, the public will get sick of the Indians," the deputy replied.

"Your move," said Oakes — grinning.

The patrol car left. "Now it's our move," Oakes told the Indians. Shielded again by the row of headlights aimed at the law, the Indians converged on one of the cabins and three entered through a back door. They opened the front door, flashed a peace sign and waited.

A third patrol car arrived. Still, the officers only observed. "It's their move," Oakes insisted.

No move.

It was about 1 a.m. today when the three in the cabin had had enough. "I haven't been arrested yet," lamented one of them. "Still haven't been arrested."

Oakes pronounced the final benediction: "The game is being called on account of the rain."

No one argued with him. Everyone was drenched and cold.

The officers stayed long enough to watch the Indians leave the camp for a meeting to rehash Monday and devise Tuesday's strategy.

Checkmate.



Pit River Indian children waited outside jail before earlier freeing of 34



Indians finally have their day in court

Attorney Aubrey Grossman talks Monday with his Pit River Indian defendants in their legal fight to win back three million acres of tribal land. The meeting was during arraignment of the Indians on trespass charges brought by PG&E.

Judge refuses to lower bail for arrested Indians

By BILL SLUIS
R-S Staff Writer

BURNEY — Justice Court Judge Billy C. Covert Tuesday afternoon refused to lower bail for nine young Indians and a white supporter and put over their arraignment to June 29 pending his decision on a motion to drop all trespassing charges.

The group was arrested Monday on charges of trespassing on a PG&E employe campground. The charges are identical to those lodged against a first group of Indians and sympathizers arrested last Friday in the same camp.

In the arraignment of the first group, Judge Covert agreed to release the Indians without bail, and reduced bail on the white defendants from \$315 to \$125. He refused to accord the same treatment to the second group, however.

"The first group was agitating for a cause," Judge Covert explained. "They were laying claim to the land and trying to get the word to the public." If they went to that much trouble, they won't run.

"The second group just got arrested to agitate. These people aren't leaders or nothing, and will just pick up and

leave.

"I haven't the slightest idea what they're agitating about," the judge said.

Both groups of Indians had occupied the PG&E camp to reassert title to corporate property lying within the 3.5 million acres of the Pit River ancestral lands.

Aubrey Grossman, attorney for the Indians, again demanded that PG&E be arrested for trespassing. He also insisted that the Burney Justice Court has no jurisdiction in a dispute Grossman said has been settled in the Indians' favor and implicitly upheld by the U.S. Supreme Court.

Following the first hearing in Redding, Grossman appealed to Judge Covert to rule in the Indians' favor "and at least be a moral hero."

"Whichever way I rule, I lose," Judge Covert replied.

Judge Covert does not have a law degree. Not having one "don't bother me," he said today. "Every outside attorney screams about lay judges, but it don't bother me anymore."

He has been a judge for five years. Prior to that he was a highway patrol officer. "Before that I worked for the state to police buildings and grounds in Sacramento," Judge Covert said.

Round three

By JOHN HURST
R-S Staff Writer

BIG BEND — The Battle of Big Bend went into its fifth day this morning with seven more Indians in custody as the Pit River Tribe switched to guerrilla woods tactics at the PG&E campground Tuesday night.

The four women and three men were arrested in a surprise move by sheriff's deputies at about 6 p.m. while another group of Indians were cutting down pine trees to block a road against the expected arrival of officers from Redding.

Two deputies in a lone patrol car, which had been assigned to the campground, moved in to arrest six people in a cabin, catching the tree cutting detail and the press by surprise.

Four women and three men were dragged bodily from the cabin and jammed into the back of the patrol car when they refused to walk out with deputies.

The seventh, Sam Vielle, 33, who was also arrested Saturday during the first occupation, was captured by a contingent of officers that arrived by a back entrance and chased a group of Indians through the woods.

Cutting down on his striking force, Sheriff John Balma used 18 officers, one dog and six vehicles in the operation. Forces of 60 to 80 officers were used for previous arrests at the campground.

Tuesday night's arrests for trespassing make a total of 51 since the initial takeover of the PG&E employe campground.

Last night's action was a blend of dignity and dedication to a cause, comedy and wild coincidence.

The six people dragged from the cabin intentionally faced arrest, making their personal commitment to the Pit River Indian movement to regain 3.5 million acres of ancestral land.

As they waited in the cabin, a truckload of Indians whipped down a road in a pickup truck to block the entrance of the park with felled tree.

But as the blade of a chain saw cut through the first tree, it swayed crazily, danced on its stump and went down, missing the road entirely and almost catching the frantically scurrying woodcutter.

The second tree dropped accurately, blocking the road to two Sheriff's patrol cars, an identification bureau car and the big white bus, now a familiar sight at the campground.

But the Sheriff's Deputies countered with a small bull dozer or "skidder" which all but miraculously appeared on the scene.

The skidder quickly scooped the tree off the road and the Sheriff's vehicles rolled into the campground.

Indians take offensive: Arrest PG&E

"Arrest PG&E, and let us go," a group of 34 Indians accused of trespassing on Pacific Gas & Electric Co. recreational lands told the judge in a hearing yesterday afternoon.

No pleas were entered in the arraignment because the Indians' lawyer, Aubrey Grossman, raised certain unresolved legal issues.

"This is a very unusual case," Grossman told Burney Justice Court Judge Billy C. Covert. "This prosecution puts you in the position of passing on the exact question the Indian Claims Commission already settled."

The commission ruled in 1959 that the Pit River Indians have exclusive title to the land, which was illegally taken by the U.S. government in 1853, Grossman said.

Consequently, Grossman argued, "The prosecution . . . must be dismissed and the defendants acquitted. He also demanded that PG&E be arrested and prosecuted for trespassing on the Indians' ancestral lands.

District Attorney Robert Baker and Judge Covert declined to move against the company. Covert did agree, however, to postpone the arraignment because Baker said he needed time to study and answer Grossman's motion to dismiss charges.

The Indians' attorney held that: —The arrests were made illegally because the Indians had committed no crime on what is rightfully their property.

—Only Congress has exclusive jurisdiction in Indian title and property rights.

—Property and title disputes were delegated by law to the Indian Claims Commission.

Since no appeal was taken on the commission's 1959 ruling giving the Indians exclusive title to the land, the judgment is, in effect, approved by the U.S. Supreme Court.

"You have no jurisdiction to do anything but dismiss this case," Grossman told the court.

Furthermore, Grossman said, federal law provides that in property disputes involving Indians and white men, "the burden of proof shall rest upon the white person, whenever the Indian shall make out a presumption of title in himself from the fact of previous possession or ownership."

Grossman described the case as one of "world significance," because of the legal, social and political issues it presents.

"It is not exactly consistent . . . for every agency of government to refuse to enforce a decision of the highest court of the land . . . and then, rubbing salt in the terrible genocidal wounds sustained by the Indian people, by arresting and imprisoning them for their self-help, by asserting that they, having waited with true Indian patience for 117 years, have not waited long enough."

Faced with the court's refusal to issue trespassing warrants against PG&E, Richard Oakes, the Indians' spokesman, said after the hearing that his group would try to make a citizen's arrest of the president of PG&E.

\$5 Billion Damage Suit

Pit Indians

The Pit River Indians hedged their bets yesterday with a \$5 billion damage suit to backstop their claim to 3.5 million acres of Northwestern California mountain lands.

Their attorney, Aubrey Grossman, said he wouldn't press the suit unless the Indians are unsuccessful in establishing legal title to the vast grazing and timber empire.

Grossman filed the suit in the United States District Court here.

The damages are sought from Pacific Gas and Electric Company, and three Shasta county officials. But Grossman said he would add the names of any other corporations or officials "who conspire to coerce the Pit River Indians to abandon their constitutional and legal rights to the return of their land."

SHERIFF

The suit also asks that the officials — Sheriff John Balma, District Attorney Robert W. Baker and Municipal Court Judge Billy C. Covert — be removed from office on grounds they have conspired to deny the Indians their civil rights.

Forty-nine Indians have trespassing on a PG&E employees campground at Big Bend. The Indians claim PG&E is trespassing on their land, and they have been further incensed by the judge's refusal to release the Indians without bail unless they promise not to return to the campground.

Grossman said the actions have violated the Civil Rights Act and a 1964 ruling by the Indian Claims Commission that the United States Government illegally took the 3.5 million acres — an area the size of Connecticut — in 1853.

ROSTILE

PG&E, which owns 52,000 acres claimed by the Indians was hostile to service of the suit yesterday afternoon.

Security officers met the four-member Indian delega-

tion in the lobby of the Market street headquarters building and would permit only one delegate to go higher in the building.

Mickey Gemmill, the earnest, 25-year-old chairman of the Pit River Tribal Council, was escorted to the second floor office of corporate secretary John Taylor.

PG&E's chief security officer, James Neel, blocked newsmen from witnessing the act, however by jamming the office door with his foot.

Gemmill said the encounter was "calm," although he would have preferred that the full delegation had been received by a higher official.

He said at an earlier press conference that the Indians want to return the land to a near pristine state.

He charged that American society, dominated by big government, big corporations and the "get rich syndrome," has "usurped our land, raped and pillaged the sacred mother earth, constructed massive dams and power plants upon our sacred river, which was once the lifeblood to Pit River Indians."

VALUE

The \$5 billion claim includes \$3.5 billion from an estimated land value of \$1000 per acre (they were offered 47 cents an acre in the settlement proposed by the Indian Claims Commission); land improvements of \$500 million; and \$1 billion in profits assertedly taken from the land since 1853.

Gemmill denied that Indians caused any of the property damage alleged by PG&E at the campground, which the Indians and white supporters occupied a week ago.

"The sheriff's deputies kicked in doors in their rush to arrest Indians," Gemmill charged.

Shasta County sheriff's spokesmen denied the charge. They said there were no further confrontations with the Indians yesterday.

ARREST ATTEMPT BY INDIANS FAILS

Seizure of Utilities Head Is Sought in Land Dispute

By EARL CALDWELL
Special to The New York Times

SAN FRANCISCO, June 20—A small group of Indians attempted yesterday to make a citizen's arrest here of the president of the Pacific Gas and Electric Company.

They sought to charge the corporate head of the big utility with trespassing on land that they maintain is legally theirs. However, they were unsuccessful.

Dispute Over Title

The utility says that it has clear title to the land and points out that it has paid taxes on it for years. The Indians maintain that the title the utility holds is not valid and offer their own documents that they say prove that the land is legally theirs.

When the Indians tried to take possession of the land the utility responded by having them arrested as trespassers.

The Indians later asked authorities to arrest utility officials as trespassers but were turned down. So yesterday, as secretaries peeped down hallways and security guards stood in doorways, the Indians strode into the company's offices in downtown San Francisco ready to make a citizen's arrest of Sherman Sibley, the company president.

The Indians believed that some official of the company would be surrendered for arrest. But no such arrangement had been worked out and utility officials, with policemen standing by, told them that any arrest would have to be made forcefully. With that, the Indians left.

Cassandra Dunn, one of several attorneys representing the Indians, said that an arrest would have been made yesterday had utility officials not let it be known that they planned to resist.

"There has been enough violence already," Miss Dunn said. But she added that "the arrest will be made when we can do it lawfully."

While the Indians left the utility offices peacefully, Mr. Gemmill made it clear that they would not sit back and wait for the courts to settle the dispute.

"There will be other occupations," he promised. He did not mention what lands the Indians had in mind but he did say that the efforts to seize other properties would take place "within a week."



IKE LEAF OF LIKELY
He claimed Pit River tribal leadership

PG&E flew Leaf to press confab

By JOHN HURST
R-S Staff Writer

Ike Leaf, who is claiming the chairmanship of the Pit River Indian Council, told a news conference in the Shasta County sheriff's office Wednesday afternoon that Pacific Gas and Electric Co. officials flew him in a chartered plane from Alturas to Redding so he could present his case to newsmen.

Leaf, 65, also said that a formally written letter to Shasta County District Attorney Robert Baker offering to testify against Pit River Indians and challenging Mickey Gemmill to the tribe's chairmanship, was written with the help of Modoc County Superior Court Judge Charles Lederer.

Judge Lederer confirmed this, stating: "I polished it up for him."

Pit River Indians and supporters have been occupying a PG&E campground near Big Bend on an on-again off-again basis since Friday to test their claim to 3.5 million acres of ancestral land northeast of Redding.

Leaf, of Likely in Modoc County, contended in the letter that he was "authorized by the Pit River Tribal Council" to testify against those arrested for trespassing on PG&E property. But he went on to say that no Tribal Council meeting was held giving him such authority.

The news conference, held in the Sheriff's Detective Bureau, was set up by PG&E officials and attended by PG&E public relations representative David Cohen, PG&E attorney Laurence Kennedy, Sheriff John Balma, District Attorney Baker, numerous deputies and an FBI agent.

About six Pit River Indians who attempted to attend were barred by a

Sheriff's deputy.

Asked if it was a common practice to hold news conferences on non-law enforcement issues in the Sheriff's Office, Sheriff Balma replied, "This is a law enforcement press conference."

Dave Cohen of PG&E's San Francisco newsbureau office said Leaf was flown in at the request of the sheriff.

"As any good citizen, you're supposed to help the sheriff," Cohen said.

Doc Jenkins, who preceded Gemmill as Pit River chairman, said he had personally selected the younger man for leadership because Gemmill had the education to cope with complex legal matters.

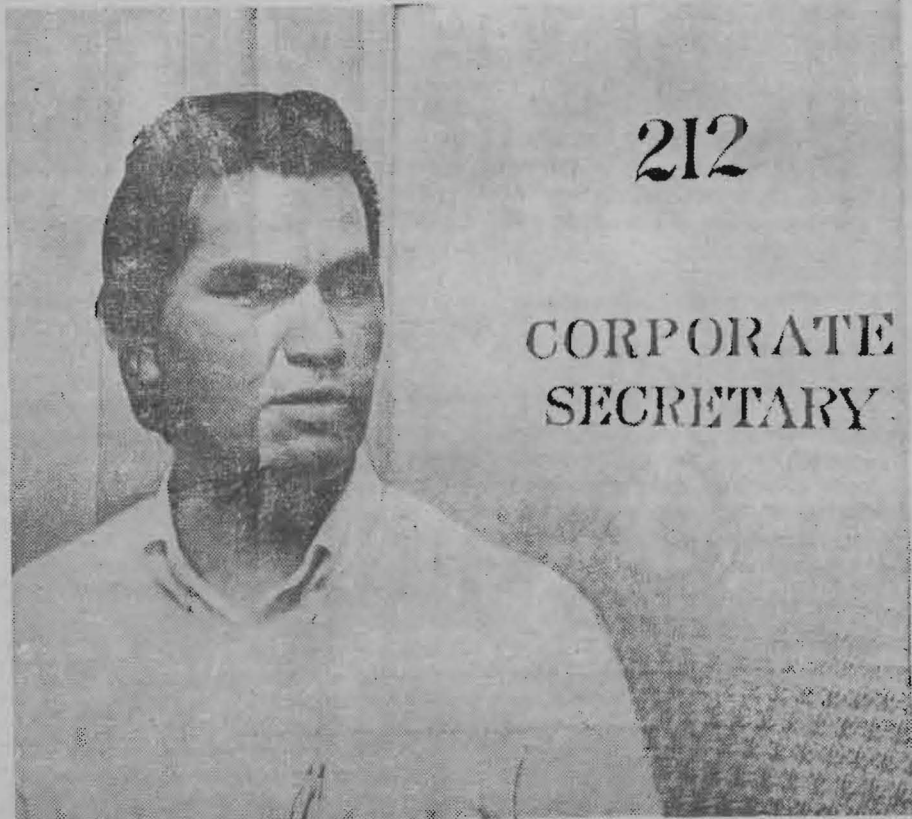
Gemmill was elected by an overwhelming vote, Jenkins added.

As for Leaf, Jenkins said the Modoc County man had indeed been tribal chairman until 1965, when he "turned renegade and joined up with the Bureau of Indian Affairs."

Jenkins said PG&E's sponsorship of Leaf was a move to split the tribe. "Mr. Leaf has done things like this before," he added.

In 1965, Leaf had urged the tribe to accept the 47 cents per acre compensation for the land offered by the Indian Claims Commission, and had hired lawyers to negotiate acceptance without tribal backing, Jenkins said.

"We can't sell the mother earth," he concluded.



Mickey Gemmill of the Pit River tribe served papers on PG&E



SHASTA COUNTY SHERIFF'S DEPUTIES BRACE STEVE GEMMILL AGAINST PATROL CAR
Sheriff John Balma, center background, directed mass arrests of Indians in Lassen Park

Arrests squelch Lassen occupation

By JOHN HURST
R-S Staff Writer

Twenty Pit River Indians and supporters were arrested this morning in the second attempt to occupy Lassen Volcanic National Park.

The 15 men and five women were charged with leaving an unattended campfire when Park Supt. Richard Boyer suddenly reversed his earlier position to allow the Indians to stay in the park and ordered Shasta County Sheriff's deputies and U.S. Forest Service rangers to make the arrests.

Many of the male Indians were shoved against cars by deputies, roughly frisked and, with their hands bound behind them with plastic strips, driven in patrol cars and a van to the Shasta County Jail in Redding.

About an hour before the 4:20 a.m. arrests, Superintendent Boyer, wearing a riot helmet, assured the Indians that they had a right to be in the park, that no one would be arrested and "There's not going to be any force used."

Asked why he changed his mind, Boyer replied:

"Obviously they weren't going to leave. We reached an impasse."

When it was noted that the Indians had not been asked to leave the park, he responded, "I gave them every opportunity."

About 30 Indians, men, women and children, infiltrated the park between 11 p.m. and midnight Monday, arriving in vehicles spaced along the road, rather than attempting the kind of mass entrance that was turned back June 5. The Pit River ancestral land cuts through the center of Lassen Park.

The group filed into a meadow at Summit Lake and built a great bonfire in the chilly high mountain air.

Tribal chairman Mickey Gemmill, who led the attempted occupation, explained that his people intended to set up a traditional Indian village in the meadow.

Rangers with riot guns looked on as the Indians arrived and moved to the campfire to huddle in blankets and listen to tribal chants or to doze in cars waiting for morning.

At about 3 a.m., Gemmill moved through the sleeping camp with word that deputies were massing with rangers

at the park entrance.

To avoid being caught in a swoop of the camp, Gemmill led a caravan of about 10 cars toward the entrance to the park where he hoped to mingle with white tourists' campsites, preventing a mass Indian arrest.

But the roadway was blocked by deputies and rangers before the caravan reached its destination and the cars wheeled back toward Summit Lake, but were again cut off by patrol cars and hemmed into a service station on the main park road.

As the Indians got out of cars, Superintendent Boyer strode through the milling people asking:

"Where's Mickey Gemmill . . . Who can I talk to here . . . There's not going to be any force used."

Gemmill, however, had somehow evaded the net.

Blackfoot Sam Vielle, who was handcuffed by park rangers about a half hour before 21 other Indians were arrested, said that he was roused at gun point from the pines by three rangers, one of them pointing a wildly shaking pistol.

Park Superintendent Richard Boyer would neither confirm nor deny Vielle's accusation, but added that if weapons were used, the ranger "was perfectly within his rights . . . I don't think it's very important anyway."

Vielle was whisked away with Boyer in a U.S. Department of Interior car and was later charged along with the others with leaving a campfire unattended.

Boyer returned to the service station and announced:

"We're charging you all with an illegal campfire."

When the Indians were stopped by Forest Service Rangers and Shasta County sheriff's deputies, Park Superintendent Boyer assured everyone that no arrests would be made. But shortly after his statement, Vielle was led handcuffed from the surrounding pines.

Here is Vielle's account of what happened:

"My wife and I took sleeping bags into the bushes to sleep. I was just commencing to lie down and that's when three of them come and said, 'Come on out we gotcha covered.'"

"I started walking out and he said, 'Drop what you got in your hand,' and I said, 'All it is is a flashlight (which was lit)' and he said, 'Drop it.'"

"I could see them standing there about 10 feet apart. All three had guns out. As I walked out, I seen him (the one in the middle) standing there and he had a gun and handcuffs and the gun was shaking up and down."

Vielle was led in handcuffs back to

31
Outside the Alaskan lands claims case, this is the first time that I know of a huge corporation being challenged by small people. In this case, the Indian people, who are at the bottom of the totem pole. To give you an example of what we're up against, here follows the breakdown of the PG&E Board of Directors.

15 directors sit on the PG&E board. These fifteen directors in turn represent 87 companies. Example: director Whatt Hass is also chairman of Levi Strauss. To carry it further, director Emitt Solomon sits on the Pacific Telephone & Telegraph board of directors and is also vice-president of Stanford Research Institute, which accepts heavy govt. defense contracts to do research on weapons, chemical warfare, counter-insurgency, riot control tactics, everything.

Here's a heavy one—director Charles Britterville is president of Bank of California. He is also a director of Shell Oil Co., Safeway Stores, and Western Union. But dig this heavy swindle, Russel Giffen the overall director of PG&E is the largest recipient of U.S. farm subsidies, \$2,777,000 a year.

Chart of top corporations: their assets and land holdings in Shasta County alone

COMPANY	INVEST- MENT ON LAND	ACRES OF INDIAN LAND
Pacific Gas & Electric Co. (PG&E)	\$ 320 million	52,000
Pacific Telephone and Telegraph (PT&T)	\$27 million	6
Southern Pacific Railroad	\$15 million	165,617
Hearst Publications	\$6,800,000	38,828
United Fruit Growers (division of Sunkist)	\$23 million	82,217
U.S. Plywood — Champion Paper	\$6,425,711	31,000
Publishers Forest Products (subsidiary of Los Angeles Times)	\$1,735,556	25,515

rights in using weapons.

Boyer also contended that it was standard practice to arrest the 22 Indians for abandoning a campfire and later adding the charge of illegal assembly, without giving a dispersal order.

"It doesn't make much difference," he asserted. "If you're familiar with police procedures, you know that they can do anything they want to in this kind of case."

He said the use of drawn weapons — if that occurred — would be justified because of the darkness in the woods.

"They probably didn't know whether he was armed," said Boyer. "You use normal precautions. I think if violence had occurred, it would have been answered by violence."

Gun necessary?

To the Editor: I can't think of any good reason why park rangers need to use guns to arrest one lone Indian (or a group for that matter) for the stupendous charge of leaving a fire unattended. I shudder to think what might have happened had the Indian resisted!

Another thought comes to mind — would a gun have been used to arrest me for the same alleged offense?

JERRY E. TUCKER
3260 Argyle Rd.
Redding, Calif.

June 17, 1970

'Civil unrest' PG&E closes Pit 1 recreational area

By SUE FARNSWORTH
R-S Correspondent

BURNEY — Spooked by the possibility of an Indian takeover, Pacific Gas and Electric Co. has declared the plush recreational facilities of its Pit 1 powerhouse near here off limits to the public.

It marks the first time in years that the facility's huge swimming pool hasn't been open to the public.

The PG&E installation includes a luxurious lodge and cabins. The firm

holds clambakes for public officials at the lodge occasionally, demonstrating its beneficent interest in county supervisors and city councilmen by wining and dining them away from the taxpayers' eyes.

PG&E officials say the summer swimming lessons for kids sponsored by the Fall River Joint Unified School District is being allowed to continue.

But only persons coming in the school district's buses are allowed on the property, a company spokesman said.

There are a number of Indian children in the district.

They can swim in the PG&E pool as long as they arrive on a school bus, the company spokesman said.

The area was closed to the public "because of civil unrest," the company official said.



Darryl Wilson, a Pit River Indian, nails a sign to a Lassen National Forest tree while tribesmen watch.

Pit River Indians set forest claim

Redding (Calif.) Record

June 29, 1970

Pit River Indians filed another claim to Lassen National Forest Saturday, this time in the form of a huge red, white, blue and yellow sign nailed to a pine tree along Highway 44 about a mile into the forest.

The eight-by-four-foot sign, reading

"Pit River Indian Tribal Land" and colorfully decorated with a round house and a swirling arrow, was nailed to the tree by Darryl Wilson with the aid of about 16 other Indians.

It was not immediately clear how long the proclamation would remain intact as Forest Service and State Highway

Division officials tried to figure out what department had jurisdiction.

Indians in a pickup truck bearing the sign and followed by two carloads of supporters confounded officials in Lassen Volcanic National Park Saturday afternoon by driving through the tourist-packed grounds with the huge

proclamation.

As the Indians drove into the park and then stopped for coffee, they were followed by a retinue of Park Rangers and United States marshalls wearing pistols and carrying handcuffs and relaying their every move over walkie-talkies.

Pit River Indians seize PG&E dam

By JOHN HURST
R-S Staff Writer

A Pit River Indian task force came in the night and for three hours took over PG&E's gigantic Pit Dam 6 on the tribe's ancient riverway.

They unfurled the tribal flag from a high dam tower, painted the words "Pit River Indian Nation" in letters three feet high across the dam's floodlit concrete face and gathered around a roaring bonfire on the structure's rim.

Then they went away to a campground to take counsel on the next move in the tribe's campaign to reclaim 3.4 million acres of ancient ancestral lands in northeastern Shasta County.

The 19-member force of Pit River Indians and supporters—four of them women—did their work without encountering a single person—from PG&E or anywhere else.

Miss Pat Wilson, a 19-year-old Pit River Indian from Hat Creek, clutched the flag in her teeth as she and four other Indians climbed a narrow vertical ladder to a tower above the dam's edge.

Later Erik Mattila, 27, a Red Bluff artist who is part Cherokee, dangled at the end of a rope held by six people and, moving like a human fly across the dam's 70-degree face, used two spray cans to paint: "Pit River Indian Nation."

He laughed as he worked, painted his letters in swirls—and ended the proclamation with two crossed arrows.

The force of 19 drove in four cars down a winding road to the dam site, about 10 miles from Big Bend.

The task force took axes and ropes from a PG&E fenced-off storage area below the dam, used a rock to knock

a chain off the road to the dam's top, and drove their four cars onto the rim.

Then five of them, including Tribal Chairman Mickey Gemmill, climbed a tower to strap the newly-made Pit River Flag over an ancient waterway where once the salmon ran.

The flag—which waved briefly over Mount Lassen last month, brought there by tribal hikers—carries three salmon, a map of the 3.4 million acre ancestral lands and markings for Pit River and Hat Creek.

The makeshift staff was made out of a plank split with a PG&E axe.

Strapping the flag to the rail were Miss Wilson, Gemmill, 25, Darryl Wilson, 30, Miss Marlene Wycotte, 18, a Shuswap Indian from Canada and Miss Dorinda Gladden, 30, a Mexican Indian from San Francisco. They were aided by Cis-mu Mup-pah, 20, a Cherokee Indian from Oklahoma.

Other members of the party, meanwhile, using PG&E planks, built a great bonfire below the tower.

Gemmill said: "We've liberated Pit 6 Dam, which is a massive monolith. We now hold control over this dam, and we intend to keep control over it. We want PG&E to know that we intend to keep up our fight for our land."

"This dam has forever stopped the salmon from going up the river. An important part of Indian life has ceased. What they've done is gouged out the bowels of the earth."

After climbing down from the tower and lowering Mattila to paint the dam's face, the group left Pit Six—they said only temporarily—after painting the word "liberated" on the walls of power house.

PG&E employees removed the flag and worked over the weekend to clear the road and used yellow paint to obliterate the proclamation "Pit River Indian Nation" painted in red and black on the face of the dam.

Sheriff John Balma said possible theft and malicious mischief was under investigation by the Burney substation, but there were no suspects.

"If we get enough evidence to justify making an arrest," he said, "we'll certainly make an arrest."

Jim Simpson, manager of the PG&E Redding office, said the weekend incident was reported early Saturday morning by two fishermen who saw the Indians' bonfire burning on the top of the dam.

"We haven't filed a complaint," said Simpson, "because we don't know who did it."

He said the company was conducting an inventory at the dam site to determine if equipment was stolen.

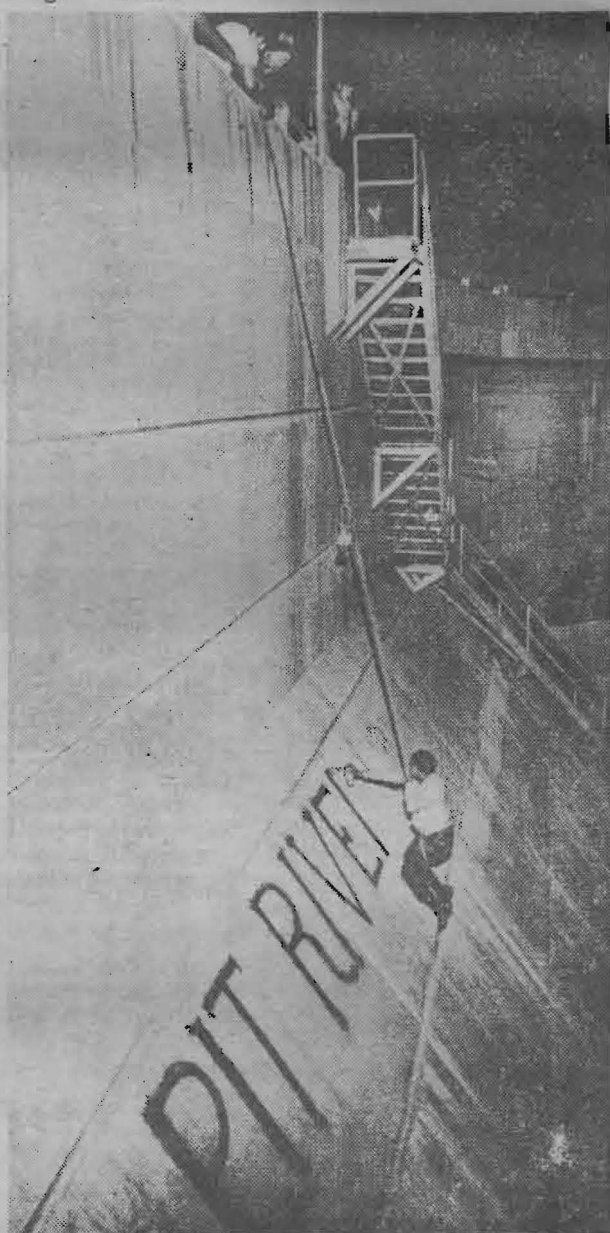
As to the cutting of the trees he said: "If we find out who felled the trees and it would appear to be something that should be prosecuted then we probably would prosecute."

He said the spray-painted proclamation on the dam face was obliterated with yellow paint because:

"What we do is anytime someone paints a sign on our facilities we cover the sign up. Nothing other than PG&E goes on our property."

A half dozen Indians worked through the late morning and into the afternoon Saturday with chain saws and axes, cutting six trees to block the winding road leading to Pit 6 dam.

The force of Indians encountered no resistance during their brief takeover of the PG&E facility.



UPI Telephoto

DANGLING ON FACE OF PIT DAM 6, a Pit River Indian sprays tribal claim on face of the facility of the Pacific Gas and Electric Co. at Redding, Calif. Indians of the area are continuing a struggle to reclaim their ancestral lands.

The Indian war

The Indian reoccupation of parts of the old Pit River Indian territory has its deliberately comic aspects, but the movement is dead serious and may accomplish something worth while.

When the Indians approached Lassen Volcanic National Park they expected to be turned away, as they were. But they probably didn't expect to succeed in closing the park to everyone.

They weren't surprised, either, at being arrested on charges of trespassing on PG&E property. The arrests open the way to test in court their contention that it's their property — and that the white man and his government and corporations are the trespassers.

And it would seem that they have a reasonably good legal case. The government has admitted that the land was taken from the Indians without compensation. A tribal vote a few years ago to accept a money settlement has been challenged by many of the Pit River Indians as being fraudulently conducted and not properly representative. In any event, the Indians still haven't been paid.

We note that the government figures the Pit River Indian lands were worth 47 cents an acre when they were seized in 1853 and it has offered to pay off on that figure.

When we're late in paying Uncle Sam the income tax we owe him, he charges us a penalty plus 6 per cent interest. We won't suggest a penalty, but surely in all fairness Uncle ought to pay the Indians interest on what he has owed them for 117 years. Interest at 6 per cent, compounded annually, amounts to about \$500 on each of those 47-cent acres. For the 3½ million acres the debt amounts to roughly \$1¾ billion.

Considering all the things that have happened to American Indians in the past it's not very likely that the Pit River Indians will regain title to their lands or even a payment approaching the real value of what they lost. But the uprising, by dramatizing the fact that the Indians got a bum deal and continue to get a bum deal, may trouble some white consciences. Just possibly this could result in some better treatment.



PIT RIVER BANNER ON PEAK OF LASSEN
"It waves over the bones of our ancestors."

Pit River Indian flag placed atop Mt. Lassen

By JOHN HURST
R-S Staff Writer

The blue-on-blue flag of the Pit River Indians waved briefly yesterday afternoon high on the snowy, wind-swept peak of Mount Lassen before Forest Service Rangers hauled it down.

The melancholy banner of three dark blue salmon swimming in a light blue field was carried through deep snow drifts to the peak, 10,457 feet above sea level, by four Pit River Indians and a Blackfoot ally.

With the iron pipe staff planted in boulders, the flag waved over 3.4 million acres of ancestral land the Pit River Tribe is trying to wrest from the federal government and giant corporations in Shasta, Lassen and Siskiyou Counties.

"It waves over the land where the bones of our ancestors are buried," proclaimed Darryl Wilson, Pit River Indian, speaking on behalf of Tribal Chairman Mickey Gemmill.

"It is not the policy of the Pit River Indians to sell the bones of our ancestors," he continued as the wind whipped the banner and the Indians looked out across the vast rolling country spotted with snow and pine forests. Lakes dotted the surrounding land and

Mount Shasta stood faraway and misty in the northwest reaches of the territory.

"When the lands are free this time," said Wilson, "they will be free forever."

With that, Wilson and his four companions began the two-mile hike back down the mountain only to meet a Forest Service Ranger on his way up to take down the flag.

"They removed the flag," said Ed Christian, District Ranger at Lassen Volcanic National Park. "We would do it for any group. We would remove a flag if Boy Scouts put it up."

PG&E boycott begins

The Indian-inspired boycott of Pacific Gas & Electric Co. has begun.

The Pit River tribe today received its first contributions in the form of utility payments which ordinarily would have gone to PG&E. The Indians had stated that since they were the rightful owners of PG&E land, they should receive the profits from it.

Robert T. Penny and his wife Barbara of 2241 Curtis St., Berkeley, sent a check

The flag, now in possession of the Forest Service, was designed by a number of Pit River Indians shortly before the trek up the mountain. The salmon swimming in a circle represent what was a dietary staple of the Pit River Indians before white men came with their dams.

The southern boundary of Pit River land cuts through the center of Lassen Park and has brought about two attempted occupations of the federally held land.

for \$22.16 along with PG&E bills for that amount.

A Mr. and Mrs. Molehill of Santa Cruz sent a check for \$28.68, a gas bill for that amount, and a note saying, "Here is our first payment in accordance with your request of the money that PG&E is illegally, immorally and unfairly charging us. Power to the people!"

Folk singer Buffy Sainte Marie, a Cree Indian from Canada who took part in the Pit River demonstrations, sent a \$150

check and a note saying, "It was a pleasure to bail you out of jail."

Miss Sainte Marie, who had earlier contributed money toward the release of Indians arrested when they occupied a PG&E campground at Big Bend, added, "You have no idea how many people are proud of you."

The Pit River tribe is asking that boycott contributions be made to Mrs. Marie Lego, the tribal treasurer, at Box 52, Montgomery Creek.



THE

"IDAHO'S ONLY
Idaho State Penitentiary

CLOCK

34

PENAL PUBLICATION"

P.O. Box 7309, Boise, Idaho 83707.

Indian Organization A New Concept In Rehabilitation



MELVIN WHITE MAGPIE, standing, calls order to a meeting of the North American Indian League of Idaho. The group consist of members from eight tribes.

The past few weeks has seen a considerable change in attitude among a certain group of inmates here at the Idaho State Penitentiary. The group being the members of the North American Indian League of Idaho.

The group, which was organized about five months ago, was at its conception, a self-betterment group. Their aims, goals and everything they hope to do, is intended to help either themselves or their people to a better way of life.

Secretary Joe (Swede) Johnson expressed the clubs goals best when he said: "We're trying to help the old people, the children, everybody. We want to help good. It will help us both..."

Many functions are being planned by the club for the future. They are hoping to start an Indian culture study group, plus handicraft lessons. There also are hopes of sponsoring a Boy Scout "camp out" on the main yard, inside the institution walls.

A great boost for the club, was the attendance of six of its members, to the recently held Idaho State Indian Convention here in Boise. The members of the group privileged to attend this convention and perform several dance numbers at the conventions banquet, were Joe (Swede) Johnson, dancer; Kenny Gingras, Master of Ceremonies and guitar player; Melvin White Magpie, dancer; Eddie James Jr., dancer; Donald Broncheau reporter, and Victor Standing Soldier Dancer. The group took up a donation at the banquet which was put into the club treasury for more costumes and to pay some of the clubs bills.

"News From The New Breed", is the groups official newsletter, edited by Melvin (Coke) Marks. The first edition was distributed the last day of the convention. 250 copies of the first edition were printed, which they found was far short of what they needed. They are, however, planning on increasing its circulation to reach outside the walls to all the reservations and others interested in Indian goals and problems. At a recent special meeting, Mr. Jeffes, suggested to the club that the newsletter should contain a list of "Jobs Wanted" for the Club members scheduled for release in the near future.

Also in conjunction with the convention Governor Don Samuelson paid a visit to the institution, at the invitation of the club. He spoke with members concerning the problems facing the Indians, as the problems were related to his office. The Governor told them that although they were citizens of Idaho, they are still under Federal jurisdiction, and therefore it was extremely difficult for him to be of much help, especially on the reservation. He went on to say that if there was any way possible for him to be of help, to let him know and he would do all that he could.

Later on the same day, another group of visitors were guests of the Indian League, at a conference held in the institution library. Mr. May was also in attendance and discussed some of the problems facing correctional institutions, not only in regards to Indians, but the population as a whole.

Several officials of the Bureau of Indian Affairs and the National Education Association attended and put forth many good suggestions.

The local League is even starting to get recognition outside the walls.

The Idaho Statesman had a full page article, with pictures, in its Sunday, April 12 edition. Statesman Staff Writer, Bob Lorimer seemed very impressed with the clubs activities, clubs activities, when he was here at the institution doing the story for the Statesman.

The groups institutional coordinator of activities, Lt. Chet Stinnett, at the special meeting conducted in the library, expressed a strong desire to the men of the club, to get the Indian inmates who aren't members, interested in the group. He told them to try and show the others what we are planning in the future, "sell" the group to them for their own good.

With this type of backing, leadership and recognition, and with a little hard work, nothing but success can follow.

By Linnie White

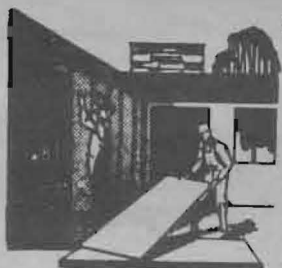
AKWESASNE NOTES will be sent without charge to Indians in jails and prisons. Send names and addresses to the paper at Roosevelttown, N.Y.

The paper will also help with organizing groups like this in institutions which lack them.

ATTENTION EMPLOYERS

HAVE YOU EVER CONSIDERED

HIRING A PAROLEE?



INDIAN

There are men presently awaiting release on parole who are seeking employment. Steady employment is a requisite of parole and these men cannot be released until they have employment. Won't you help these men in their efforts to rebuild their lives and to become useful, productive members of the community? Firms throughout the state are requested to join this program to hire parolees. Start a "Pilot Program" with your firm now.



George Head



JOE "SWIDE" JOHNSON is a Shoshoni Indian from Eastern Idaho and secretary of the North American Indian League of Idaho.





—Press-Gazette Photo
GREEN BAY, WIS.

JULY 12, 1970

Menominees Demonstrate Near Legend Lake Office in Keshena
They want land sales to whites halted

Indian Group Marches to 'Regain Control' End to Menominee Enterprises Feared

By PAT O'DONAHUE
Press-Gazette Staff Writer

KESHENA — Menominee Indian drums rumbled here Saturday. No one did any dancing, but headbands and medallions and feathers were plentiful.

Some 300 Menominees and a few whites gathered at the Keshena Public School for a powwow, following a morning demonstration in which about 50 Indians marched to the Legend Lake property office to protest further sale of Menominee lands to "outsiders."

The powwow, or general council, was called by a group of Menominees from Milwaukee calling themselves DRUMS (Determination for Rights and Unity of Menominee Shareholders). After some initial heckling by Indians who still live on the former reservation, now Menominee County, the Milwaukeeans presented their case for a unified attempt to "regain control of their own assets."

Under the existing situation, all Menominee lands and assets are controlled by Menominee Enterprises, Inc., a corporation established for that purpose in 1961 at termination of federal control of the reservation.

Started Earlier

Saturday's demonstration at the Legend Lake office was actually a continuation of similar demonstrations over the Independence Day weekend. Seven demonstrators, now known as the "Menominee 7," were subsequently arrested and charged with disorderly conduct.

Joseph Preloznik, director of Wisconsin Judicare, said their defense will be handled by the American Civil Liberties Union and his office in a cooperative effort.

"We seriously disagree with the arrests that were made," Preloznik told the shouting, cheering crowd in Keshena Sat-

urday. "We will vigorously defend them, and I believe they will be acquitted."

Sees Future Needs

Preloznik said that in his personal opinion, "Selling off the land is not going to be the solution to your problems." He cited future service needs of the lakes area, including the probable need for a sewage system or treatment plant.

The Lakes of the Menominees is a joint venture of Menominee Enterprises and N. E. Isaacson & Associates. In the finished development there will be some 2,200 lake properties which, when sold and improved, will theoretically double the current \$22,000,000 county tax base.

Signs like the one which said: "Indian land is sacred like a mother. Would you have us sell our mother?" sprouted up at the demonstration, and later at the general council meeting.

According to one demonstrator, employees of the Mainstream program, part of the Menominee County Community Action Agency, were told they would face loss of jobs if they joined in the demonstration.

Preloznik assured them that federal regulations precluding participation in partisan politics would not apply in this case, and if anyone receives pressure because of participation Saturday his office would assist them in a legal protest.

Plan Takeover

Menominee Enterprises, Inc., target of many of the Saturday protest signs and comments, will be the target in December of a united Menominee takeover effort, Preloznik said. At that time, at the annual stockholders meeting, the fate of the Common Stock and Voting Trust can be decided if the people can organize enough unified votes.

The trust, set up to elect the MEI board of directors in trust for the rank and file Men-

ominees, can be voted out of existence at this meeting. This would give the Menominees a direct voice in election of direc-

tors, and therefore a more direct voice in the operation of MEI in general.

Preloznik said most Menominees living away from the county can't afford to travel hundreds of miles to cast their votes at the meeting. In the past, this situation has kept control of the Enterprises in the hands of a few who have large blocs of proxies. He pointed specifically to the First Wisconsin Trust, which controls about 15 per cent of the votes by administering stocks of incompetents and juveniles.

Percentage Reduced

At termination in 1961, Preloznik said, First Wisconsin Trust controlled 44 per cent of the total stock vote. This has now, through death and maturation of Indian children, been reduced to the point that the people can override and win out if they join together, he added.

A concentrated effort will be made, through Wisconsin Judicare and DRUMS, to gather the necessary number of proxies to control the deciding vote in December and eliminate the Common Stock and Voting Trust, he said.

If the effort is not successful, Preloznik said, it will be another 10 years under the corporate rules before such an effort can be made.

Preloznik, in closing, drew angry shouts of agreement and cheers when he said, "If more land is sold (to outsiders) to meet expenses, and then more, eventually Menominee County will become just like any other county. You'll have lost your identity."

PRESS-GAZETTE MADISON BUREAU
MADISON — The state's Menominee Indian study committee, including leaders among

the Indian community of Menominee County, are concerned that the voting trust agreement that has ruled the operations of Menominee Enterprises, Inc., since the termination of the reservation may be ended by vote of the Indian shareholders late this year.

Advisers of the University of Wisconsin-Green Bay and the University of Wisconsin Extension Division are now studying possible modification of the corporate structure formed to manage the Indian timberlands and other holdings since the termination of the tribe's reservation nine years ago, the committee reported here Thursday.

Under the terms of the termination agreement ratified by Congress, the voting trust was made irrevocable for a period of 10 years.

Vote Own Shares

With the expiration of that period nearing, the Indians will be able to vote their own shares as they choose, and may dissolve the corporation that operates their communal lumber mill and lumber sales business and other activities, members of the state advisory group were told.

James Frechette, a long-time leader of the Indian community, is now the chairman of the corporation's board of directors.

He said there is talk among some Menominees within and outside the county about dissolving the trust, but he cautioned:

"If the people vote to eliminate it, there will be a dangerous situation unless we have something to replace it."

AUGUST 7, 1970

"The whole community depends on the viability of the corporation," McConnell said. "The whole termination plan will fail if the corporation fails," he added.

Indian Can't Use Education in Wisconsin

STEVENS POINT (Special) — For a young Indian who wants to put a newly-acquired college education to work in support of his own people, Wisconsin is a poor place to do it, says Ray DePerry of Bayfield.

The 21-year-old Chippewa, who is one of the first persons from the Red Cliff Reservation to hold an academic degree, believes Badgerland has not attempted to tackle Indian problems as well as its neighboring states.

DePerry is a home-school coordinator for the Lac du Flambeau District, and this summer is serving as assistant director of "Upward Bound" for 63 Indian youths at Wisconsin State University - Stevens Point.

The articulate social welfare specialist who attended WSU-Eau Claire, remembers only one other man from his 700-member reservation community to have finished college, and that person eventually left the state to direct adult education programs for Indians at Duluth, Minn. DePerry believes Wisconsin lags badly in the counseling and educational programs it offers to Indians of all ages.

He also believes the Bureau of Indian Affairs has been ineffective in guiding the red men from the depths of social and economic desperation. He cited the BIA's reluctance to assist the Red Cliff residents in resisting a proposal to take about 10 miles of choice Lake Superior shoreline on the reservation for a national park.

Information Gap Hit

WASHINGTON D. C. July 9, 1970 -- The only way American Indians can receive accurate information from Congress is through other Indians, a Wis. Indian leader told crowds assembled in Wash. D. C., at the Smithsonian Institution's Festival of American Folklife last week.

Mrs. Loretta Ellis, an Oneida Indian and Minneapolis regional Vice-president of the National Congress of American Indians, spoke about "congressional dishonesty," at a panel discussion of five Indian leaders.

Mrs. Ellis cited the proposed National Park on Lake Superior's Apostle Islands as an instance of "the way politicians openly swindle the Indians."

She said Representatives on the U. S. House Interior and Insular Affairs Committee had "mislead Indians" with statements that the proposed Apostle Islands Park would take no Indian's lands. The proposed park takes 10 miles of the Red Cliff Indian Reservation in northern Wisconsin.

The Wis. Indian leader said such demonstrations are the "last resort" in reaching Congress. She stated that telegrams, letters and visits by Indians from around the U. S. had been "ignored by Congress" during the movement to stop the Apostle Islands Park.

Mrs. Ellis, mother of seven, also pleaded for National Indian Unity which she called "the only way Indians could move quickly and accurately to help themselves in Congress." She said strong National leadership could avert crisis like the Apostle Islands Park.

Michigan Indians seize lighthouse

SAULT STE. MARIE, Mich. (AP)—More than 250 Indians—some wearing ceremonial dress, war paint, and beads—were given a guided tour of the Iroquois Point Lighthouse, 26 miles west of here, by forest rangers Wednesday who promised to help the Indians acquire the lighthouse and its surrounding 62 acres for use as a youth center and museum.

Claiming they owned Iroquois Point under terms of two long-ignored treaties, the Indians had planned Wednesday to forcibly "recapture" the land and lighthouse, now owned by the U.S. Forest Service.

As the Indians approached the lighthouse carrying banners reading "Indian Power," and yelling waf-whoops, they were met by Alfred Troutt, district supervisor of the Hiawatha National Forest which includes Iroquois Point. Troutt unlocked the doors of the lighthouse, unused for the last seven years, and showed them around the old, musty building which the forest service has ruled structurally unsafe.

After the tour, a leader of the young Indian group, Becky Carrick, 15, read a proclamation demanding that the United States end its "illegal occupation" of the lighthouse and recognize the Chippewa Indian Tribe as the "true owners." The Indians greeted the statement with a victory dance to the beat of two tom-toms.

Troutt told the Indians he would be happy to talk with them about their acquiring the land and lighthouse for renovation as a youth center and museum.

The Indian youths then adjourned to their home, the Bay Mills Indian Community 2 miles away, where they met with the tribal council to discuss concrete proposals for "reclaiming" the land.

But they vowed to return to claim land they say is legally theirs and on which are situated several \$50,000 homes belonging to white men.

A. B. LeBlanc, tribal chairman for the Bay Mills Indian Reservation, said a general meeting of the Bay Mills Tribal Council will be held "in the near future" to plan a peaceful method of acquiring the lighthouse and the 62 acres of forest surrounding it.

The area is part of the Big-Sea-Water Recreation Area of the Hiawatha National Forest.

In addition, LeBlanc said, the Indians intend to reclaim the 48.8 acres of Bay Mills Point, on which are now located the white men's homes. He said Bay Mills Point is the legal property of the Chippewas.

LE BLANC said the Chippewas leased the Bay Mills Point area to the Munson and Hall Lumber Co. in 1868 on a 99-year leasing agreement which expired in 1967.

LeBlanc said he will move several Indian families onto the property to pitch tents and establish claims within the next few weeks. The white men will have to go to court to remove the Indians, he said.

Wednesday's peaceful but noisy takeover was the result of a resolution to claim the lighthouse as a teen center passed at a Great Lakes Indian Youth Alliance conference sponsored by Lake Superior State College earlier this week.

The Indians seized the lighthouse because they said it belongs to them through the Washington Treaty of 1836

No government action was taken following the temporary seizure. A spokesman for the U.S. Forest Service said the government had been considering using the lighthouse for an Indian museum.

and the treaty of 1868, under which the Chippewas ceded land to the government.

The Indians say they were never paid for the land.

Moose Pamp, spokesman for the Indian youths, said

the takeover of the lighthouse was to dramatize the need for a youth center on the Bay Mills Reservation as well as the government's neglect in honoring the treaties.



Invading band takes over 100-year-old lighthouse

Athens Indians to organize

By VIRGINIA GUST
ATHENS — Indians from the Athens area met Saturday to formulate plans for a meeting with the state in bringing about a judgment on the status of the land trust involving the 120 acres comprising the reservation west of here.

David Mackety of Athens has been named temporary chairman.

In 1968, the state attorney general's office sent copies of documents, executed in 1845, to the legal department of the U.S. Department of the Interior, which claimed to grant to the state certain property in Calhoun County in trust for Indians there.

A request was made to determine whether the state had absolute title to the property in trust for the Indians there, if the state had authority to develop the land for the benefit of the Indians and what guidelines would the department of the interior request as to the development.

According to the Department of the Interior, federal laws relating to Indian lands were not applicable to the tract of land and that there would be no obstacle to the state undertaking to develop and use the lands for the benefit of the Indians residing there, providing the present-day beneficiaries of the trust could be identified and subject to review of Michigan law.

Winchester recommended that the Athens Indians wait a year and discuss the matter among themselves before reaching any decision concerning the judgment as to the status of the Indian land.



DAVID MACKETY

He also suggested that they organize under a title in order to be identified — such as the Athens Potawatomi Indian Association or the Potawatomi Indian Reservation.

He cautioned them there were many complexities involved in the issue and that they were dealing with a "long-range plan that could have great bearing on the rest of their lives."

The meeting at the high school was called by John R. Winchester of East Lansing and Ben Quigno of Mount Pleasant, members of the State Indian Commission.

\$11 million won from U.S.

Hope replacing despair

By LUISE LEISMER
News Staff Writer

There is a new feeling of hope among Michigan's Ottawa and Chippewa Indians.

After waging a successful 22-year war against the federal government, they can now turn to the more pleasant task of how to divide up the nearly \$11 million they won last year in two legal settlements.

The awards from the Indian Claims Commission were a long-awaited acknowledgment of something they've known all along: their ancestors were severely shortchanged when they ceded most of the state by treaties in the early 1800's.

They haven't received the money yet, but they beamed with pride when told by

Ottawa-Chippewa tribal leader Robert Dominic of Petoskey, that the \$1 million they won in the smaller settlement has already been invested and is drawing 8 percent interest.

A bill was introduced recently which would give equal portion shares to all Ottawas and Chippewas, regardless of blood degree. The Michigan Indians insist that it be amended to allow shares only to those with at least one-quarter Indian blood who can prove themselves to be descendants of Ottawas and Chippewas listed in the final government census, the 1910 Durant Roll.

The presence of their chief claims attorney, James Fitzharris, of Escanaba, and Robert J. Perea, new superintendent of the Bureau of In-

U.S.-Indian War Is Called Possible

BY LOUIS HELDMAN
Free Press Staff Writer

EAST LANSING—A leader of last Wednesday's Indian takeover of a Lake Superior lighthouse warned Saturday that regular armed confrontations between his people and the U.S. government may be fast approaching.

Revitalizing Is Goal of Governor

BY EDWARD SHANAHAN
Free Press Staff Writer

BAY MILLS, Mich. — State Indian leaders said here Saturday that Gov. Milliken is planning to revamp the State Commission on Indian Affairs.

The sources said that Milliken's announcement of the reorganization probably will be made within two weeks.

A spokesman for Milliken later confirmed the report, saying the governor "wants to take a whole new look at Indian affairs and try to revitalize the commission" to make it "as responsive as possible."

The spokesman gave no detail of Milliken's plan, which he said would be officially announced in one to two weeks.

THE INDIAN leaders said the plan is to create a five-member reform commission which would recommend ways of reorganizing the commission. Apparently all members of the reform commission would be Indians.

JUL 20-70

Indians Get Lease For Museum Land

PETOSKEY (AP) — Gov. William Milliken has signed a bill to give the Ottawa-Chippewa Arts and Crafts Cooperative Inc. perpetual lease on 18 acres of state land adjacent to Petoskey State Park.

The land, located north of Petoskey on Little Traverse Bay in Emmet County, will be used for an Indian cultural center, according to Victor S. Kishigo, cooperative adminis-

trator. "The Indian culture center will be a living museum dedicated to the preservation of the arts, crafts, language, culture, history and traditions of the American Indian," Kishigo said. The bill will enable the Indians to apply to the federal Economic Development Administration and other federal agencies for funds to complete the cultural center, Kishigo said. The proposed center will include an Indian crafts shop, museum, amphitheater, Indian village and craft workshop, he said.

Indian Affairs (BIA) regional office in Wisconsin, added to their optimism that something big is about to happen for Michigan Indians.

The settlement, said Fitzharris, was figured at 90 cents an acre, considered a fair compromise. He expressed favor for several bills now pending in the State Legislature that would benefit Michigan Indians.

Senate Bills 188 and 189 would exempt Indians from the game rules and licensing procedures of the state and restore their hunting and fishing rights promised by federal treaties. House Bill 3994 calls for an annual appropriation of \$50,000 for Indian scholarships and vocational training programs.

INDIAN Community Action Programs (I-CAP), underway at St. Ignace and in northern lower Michigan, are believed responsible for a new awareness among Indians about job and educational opportunities. The Ottawas and Chippewas have long known the meaning of discrimination and prejudice, but until recently the words were rarely spoken. Another new term that is being used increasingly is civil rights.

"Our young people are receiving better education and this will be the factor that will actually change the poor living conditions of most Michigan Indians," said Dominic.

Navajo's Long Journey For Welfare Protest

San Francisco Chronicle

By Tim Findley

Roberta Blackgoat lives in the old way, deep in the dusty brown expanse of the Navajo reservation in Arizona.

She sat yesterday before a wide study table in the offices of the San Francisco Neighborhood Legal Assistance Foundation where some 60 Arizona natives were gathering to testify at a Department of Health, Education and Welfare hearing on Arizona compliance with Federal welfare regulations.

The hearings, which opened here yesterday with charges from social work experts that Arizona's welfare requirements "do not comply with humanity or law," mark the first time that welfare recipients will be allowed to testify on their own behalf at such a proceeding.

RESULT

If Arizona is found to be in violation of Federal regulations, the result could be a cutoff of \$35 million in Federal welfare aid to Arizona.

Mrs. Blackgoat, wrapped in the colorful blaze of her native costume, seemed uncomfortable in the modern paneling of the San Francisco law office.

On the reservation, her two-room hogan slumps in the sun 42 miles northeast of the nearest community — the small trading village of Tuba City.

She is older at 54 than most women in the civilization rimming the huge ancient home of the Navajo, and lines worn deep by work and worry mark her face.

For the past four years, she has been a widow with three small children and two grandchildren living with

her. The nearest water is six miles away, the nearest wood for her fires is nine miles distant.

LAMBS

Only in the autumn, when she can sell six or eight lambs from her small flock of 50 sheep, does Mrs. Blackgoat make a small income. Occasionally, there is a token gift of money or something in trade for help as a midwife to other women in the widely scattered families of the Navajo tribe.

For the rest of the year, money for food, clothing and other necessities comes to Mrs. Blackgoat and her family from welfare — \$155 a month in the summer, \$63 a month in the long months when her children are sent to government boarding schools far from their home.

Each autumn, the welfare check is held up while officials she never sees attempt to determine how much Mrs. Blackgoat made from her lambs. Sometimes she said, it is months without a check.

This year, the welfare officials threatened to cut off her check because Mrs. Blackgoat had purchased a truck in which to haul wood and water over the rutted dirt road to her home.

This week, Mrs. Blackgoat traveled 800 miles to the unfamiliar urban excitement of San Francisco to protest quietly.

AID

Although legal aid attorneys for the recipients have charged that the Arizona Welfare Board should be questioned on more than a score of issues, HEW Hearing Examiner Edward K. Adelsheim of Portland, Ore., yesterday limited testimony to four issues.

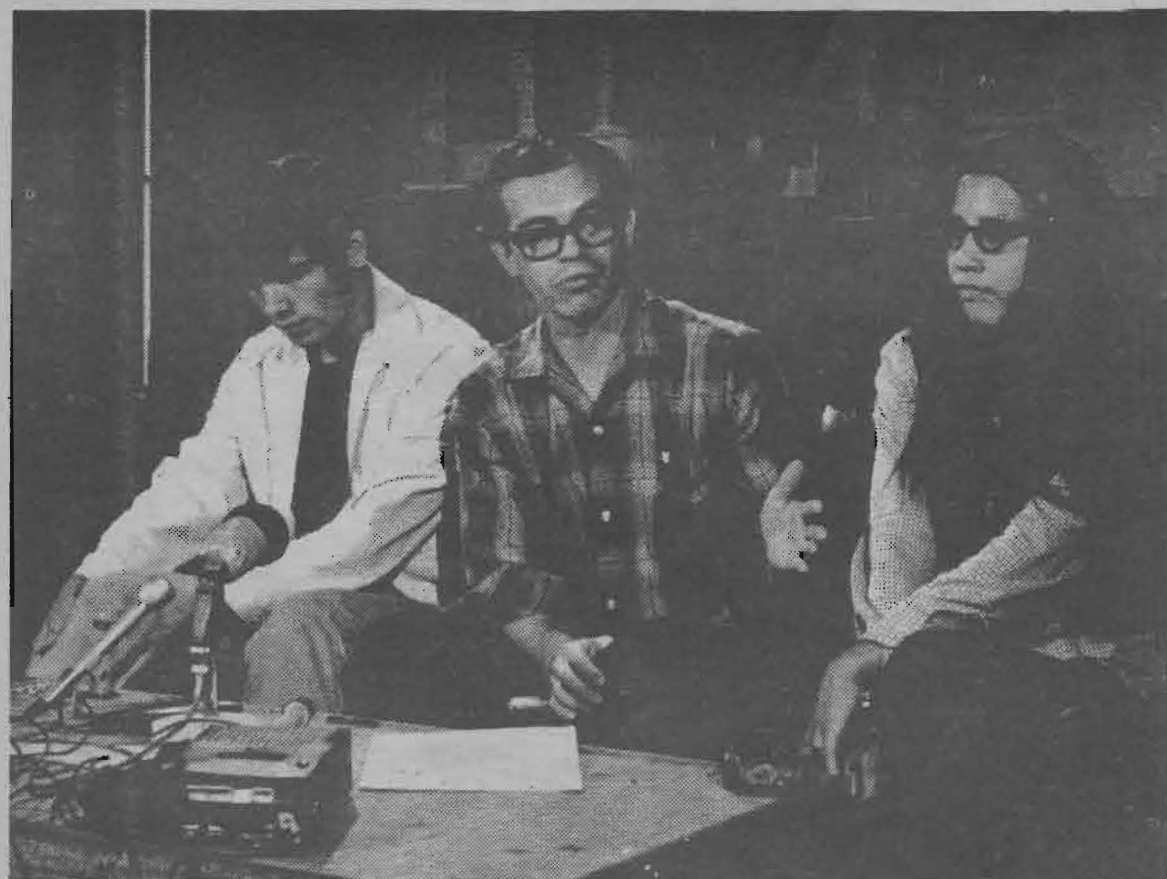
Those issues deal with whether Arizona is in violation of Federal regulations by not allowing welfare recipients to participate on advisory boards, cutting off welfare payments to persons out of the state for 90 days, requiring in some cases that relatives taking care of a child have legal custody and deducting outside income from recipients' checks to prevent them from getting the amount of money intended by Federal standards.

Federal officials rejected appeals by representatives of the welfare recipients to hold the hearing in Phoenix or somewhere closer to the recipients' homes, because HEW offices for that Federal region are in San Francisco.

Back on the reservation, Mrs. Blackgoat's 14-year-old son, Harry, is tending the sheep, and Mrs. Blackgoat, staying in a big city for the first time, has new worries complicated with the old.

She sat alone in the legal aid office here yesterday, shy of newsmen's questions and of her own difficulty with English.

"It's always the same," she said quietly. "In the fall when I sell my lambs, I'm afraid they're going to hold my check again."



Dave Matheson, Hank Adams and Suzette Bridges Mills hold press conference at the Seattle Indian Center. In background are carvings by the Indian artist Alexander Jackson who did a special carving for soon-to-be-published book on the fishing struggle. Photo by E. Allen

Indians Take Prisoners Away From Patrol in Fish Showdown

By DWIGHT JARRELL

PUYALLUP — A group of some 15 Indians took two prisoners away from five officers of the Department of Fisheries here in a confrontation early Tuesday morning after the two had been arrested on charges of illegally setting nets.

Robert R. W. Josephson, chief of the Fisheries Patrol, said the two men, identified as Indians, were apprehended setting the nets below the Meridian Street bridge here.

Josephson said when officers brought the men to shore they were confronted by a crowd hurling stones and carrying clubs.

One member of the crowd brandished a knife, Josephson said.

The crowd broke up, according to Josephson, when the officers drew their revolvers, but they took with them the two prisoners, one of whom was handcuffed.

Indian Anglers Off the Hook

OLYMPIA, Wash., July 21 (UPI) — Despite a news release that 100 Indians would take to the Puyallup and Nisqually Rivers in protest Monday, the State Fisheries Department said it could find no Indian fishing illegally.

The department added that it hadn't been too worried because there weren't any fish in the rivers anyway.

One man in the crowd was apprehended by the officers. He was identified by Josephson as Charles Arthur Cantrell, 20, of 3818 Arlington St., and was taken to Pierce County Jail on charges of obstructing a public officer.

Josephson said Cantrell had been free on bond following his arrest about a week ago with Puyallup Indian Robert Satiacum for allegedly illegal gillnetting at the mouth of the Puyallup River.

During the melee, which occurred shortly after midnight Tuesday, members of the band of Indians seized a skiff of the officers and sank it about a half-mile down river, Josephson said.

The Fisheries Patrol chief said also that a gun and portable transmitter-receiver radio in the boat were stolen.

MAYBE FOR GOOD

Indians Pressing Beach Shutdown

TAHOLA, Wash. (UPI) — The Quinault Indian tribe which closed more than 25 miles of reservation beaches on the Washington coast to non-Indians last August now favors keeping the area closed for at least this summer and possibly for good.

The rugged and beautiful beaches north of Moclips were closed because non-Indians littered the area and defaced sacred Indian rock carvings near Point Grenville.

Joe de la Cruz, tribal business agent said recent incidents have convinced the Quinaults non-Indians still will not respect Indian property.

De la Cruz said the tribal business committee was especially angered by white persons who drove on Indian land and parked their cars within a few feet of no trespassing signs.

ACTION AWAITED

He said the committee has not taken a formal stand on keeping the beaches closed, but added he thought most members favor such action for this summer and possibly for the foreseeable future.

There had been speculation earlier this year that some kind of arrangement could be worked out to open the beaches to the general public.

However last weekend several thousand persons crowded public beaches and some tried to use Indian land near Moclips at the southern edge of the reservation.

"However after people parked right in front of our no trespassing signs, most of the committee does not want to let non-Indians on the beach this summer and maybe not at all," he said.

DECLINE OFFERS

The Quinaults, one of the most powerful tribes in the Northwest, have declined to deal with state agencies concerning possible outside protection of the beaches.

The state and the Quinaults have been at odds over several issues for many years and the Indians generally would rather deal with the federal government.

Attorney General Slade Gorton first threatened court action last year when the Quinaults closed the beaches, but he later reversed himself and said the beaches were Indian land and the Quinaults could manage them as they saw fit.

After the closure, men from the 1,100 member tribes began patrolling the beaches and young Indians spent several days cleaning up the mess made by non-Indians.



Victoria speak with forked tongue

CHIEF TELLS
THE QUEEN



"Now, what's he on about?"

By BRIAN McKENNA
The Star's Ottawa Bureau

BRANDON, Man. — The buck-skinned teen-agers depicting the ceremonial Indian dance before the royal family and a big crowd here yesterday were white.

Earlier Princess Anne whirled by copter into the school yard at a remote Métis settlement at Duck Bay. It was as if someone had thrown a whitewashed fence around conditions scarcely bettered since the Riel uprising.

The princess cut a pretty ribbon, chatted with a few people and never saw the log cabins with mud-chinked walls still housing many of the people with mixed Indian and white blood.

But despite subtle pressure from a Queen's general, no one was going to whitewash the words Ojibwa Dave Courchene had carved out for what became an unprecedented confrontation with Elizabeth II.

His words sang with the courtesy his people had shown the emissaries of Queen Victoria when the treaties were drawn up 160 years ago.

But as Courchene stood on the dais beside the Queen under a grey drizzle at The Pas reserve, his speech came like an arrow feathered with 100 years of frustration.

"It is with sorrow," he began, "that we note the promises of peace and harmony, of social advancement and equality of opportunity have not been realized by Indian people."

Up a muddy road into The Pas reserve the royal cavalcade had come, unseen in the background the clapboard shacks sick with alcoholism, dirt and disease.

"I am sure you will note on your visits to Indian communities that Indians have not, in effect, profited well by the prosperity of the great and wealthy nation," said Courchene, now president of the Manitoba Indian Brotherhood.

"We are hopeful that Your Majesty's representatives will now — so belatedly — recognize the inequities of the past, and will take steps to redress the treatment of Indian people."

When they saw the speech minutes before delivery, two of Her Majesty's representatives took steps to persuade him to tone it down or not deliver it at all. British Lt-Colonel Sir Martin Charteris and Canadian General P. S. Cooper could not persuade him.

"We look forward to a new era of human advancement for Indian people based on enlightened understanding, tolerance and mutual respect."

"As the reigning monarch of the day," said Courchene, "and direct descendant of the Queen with whom our treaties were originally concluded, we would ask that you see for yourselves the results of a century of deprivation."

One source on the reserve said a picnic had originally been planned with the royal family. But disease is so rife on the reserve that the risk of infecting the Queen by such direct contact was regarded as too great. The idea was quietly dropped.

"We ask that you advocate on our behalf to your loyal ministers, the need for greater understanding on their part, the need to provide for greater participation of Indian people in the decision-making processes of our society, and the need for greater tolerance and understanding in our negotiations."

"We bid you welcome to our native land . . ."

The Indian people of Le Pas presented the Queen with gifts. She presented Courchene with a silver

medal commemorating the centennial of Manitoba.

"You have my best wishes for a happy and prosperous future as you take advantage of modern material developments without losing the best of your old tradition and culture."

"May God bless you all and may the days of peace and happiness be as sure as the course of the sun in the sky."

The last time the rhythmic imagery of their tongue glided from the throne was the day when one of Queen Victoria's generals stood on the Canadian prairie and told the gathered chiefs the treaty they had just signed would be lived up to "as long as the grass shall grow, the rivers shall run and the sun shall shine . . ."

The sun still shines, but sometimes the Indians who have run to the cities cannot see it for the smog. The grass still grows. But in some Canadian fields, its green is painted with arsenic.

The waters of the mighty Saskatchewan still run through The Pas reservation. But the Indians no longer fish it.

It is poisoned with mercury.



DUCK BAY, Man. — (CP)

Manitoba's Métis people were visited by Princess Anne Sunday.

But it was a token side trip, overshadowed by an incident the previous day when a leader of Manitoba's treaty Indians sounded off on government policy in the presence of the Queen.

The princess left Dauphin and flew 55 miles north by Canadian Forces helicopter to this settlement on Lake Winnipegosis.

The helicopter landed on a lawn in front of the school house, remaining just 25 minutes on Anne's first solo outing of the current royal tour.

There was barely time for a ribbon-cutting, the presentation of a bouquet and a few brief introductions before the 'copter and its party of approximately 12 were on their way again.

In the haste, the people behind a rope barrier managed to get in an O Canada — with one woman two stanzas behind everyone else — and a Farewell God Save the Queen largely drowned out by the helicopter's roar.

From her limited vantage point Sunday, Anne had no view of the community of Duck Bay — no look at the substandard housing of the typical Métis settlement.

Métis has become the term of common usage for anyone of mixed Indian-white ancestry, particularly those who still follow the old way of life — hunting, fishing, trapping and subsistence farming.

The Queen and Princess Anne again wore trouser suits and insect repellent on this latest stage of their Canadian tour, but a mosquito got through and bit the Princess.



PICTURE BY EXPRESSMAN DAVID CAIRNS

God save the Queen.

Montreal Star
By BRIAN MCKENNA
Star Staff Reporter

LOWER FORT GARRY, Man. — As red power advocate Henry Jack stood back debating in his mind "to denounce or not to denounce," the Hudson's Bay Company paid its mess of pottage to the queen yesterday.

Back in 1670 the company made a deal with Charles II that some say set the tone for the Bay's later trading with the peoples of the north.

A parchment charter gave the company rights to "sole trade and commerce" and made them "the true and absolute lords and proprietors" over all the lands draining into the Hudson's Bay. Encompassed were lands which are now great chunks of Ontario and Quebec all of Manitoba, most of Saskatchewan, the southern half of Alberta and the southeastern corner of the Northwest Territories.

In exchange the company agreed to render unto any visiting monarch "two elk and two black beavers."

Yesterday Elizabeth II collected her rent, two black beavers along with a pair of stuffed and mounted elk heads.

In the throng witnessing the ceremony was a bitter 22-year-old Salish Indian from the West Coast, a blood red headband encircling bright black hair. "I was going to jump up on the stage and scream that the Bay got rich by screwing my people out of our furs."

"But I turned around and looked at the two Mounties shadowing me and decided that it wasn't worth going to jail for. It's much more valuable to stay out of jail and work among my people."

Also a cynical witness to the pageant was Indian balladeer Willie

Dunne, "not too long ago the Bay's price for a musket was the number of beaver pelts that could be stacked beside it. I even saw in a museum a rifle with the barrel made longer so they could get more pelts for it."

"They haven't changed. You know that in 1961 they got the government to pass an order in council to allow them to import mass produced beadwork from Japan. I saw it in their store in Yellowknife selling as Indian work. What chance do we have to develop any kind of market for our crafts when this kind of stuff goes on."

The ceremony held in the shadow of the fort's restored ramparts, teemed with the stuff the empire was made of, while oldtimers ate little sandwiches and cakes and sipped pink lemonade inside the stone walls, a kettle drum and trumpets proclaimed the arrival of the sovereign and her family outside.

In 17th century garb complete with brocaded jackets plumed hat, breeches and buckled high-heeled shoes, Bay Arctic division manager P. A. C. Nichols carried out the presentation with the necessary flourish.

From the file of drum of the old Hudson's Bay fort, the royal cavalcade wound its way up roads muddied by a streaming rain to an Indian reserve where tasseled and chanting Sioux tom-tommed a welcome to St. Peter's Church, where treaty no. 1 was signed with the Cree and Saulteau Indians.

It was a "great white mother" scene. Elizabeth II and Prince Philip, Prince Charles and Princess Anne, as well as Manitoba Premier Ed Schreyer making their way past rows of awed Indian children, escorted by bowing chiefs and wives.

They had come to honor the memory of Chief Pequis, who as his gravestone testified, was one of the first Indian converts to Christianity and who well served the first Red River

settlers.

Under swaying trees a choir of children of mixed Indian and white blood imported from settlements along the shores of Lake Winnipeg for the occasion suddenly fascinated the royal family.

Under the direction of a bearded high school teacher who believes that Metis can "aim higher than Johnny Cash" their voices flowered silver in a Bach cantata to the twill of a harpsichord that had been trucked into the reserve and tuned only hours before.

Minutes later, choir director Brian Orvis told Princess Anne that the group was the core of one he had formed to take part in Manitoba's centennial celebrations.

Reserve Chief Ed Thompson, a great grandson of Chief Pequis passed the peace pipe to Prince Philip. He puffed and passed it on, Charles pulled back, but on a word from his father, he took a puff too. As the Queen and the Princess were not asked to partake in the ceremony Premier Schreyer took the last puff.

They all stood among aging tombstones, one of which starkly told the tale of the Indian's battle with disease.

"Elizabeth Harriet Chief, died 1883, age 4 years.

"Nancy Chief, died 1887 aged 3 years.

"Juliet Chief, died 1891 aged 4 months and 15 days.

Those who now survive on the reserve face a life on welfare haunted by alcoholism and threatened with respiratory disease. If the Queen looked hard into the rheumy eyes and blue-veined face of the chief, she would have seen the deprivation that Manitoba Indian Brotherhood President Dave Courchene warned her about during his unprecedented speech at The Pas last Saturday.



Staff Photo by Adrian Lunny

Dr. Howard Adams gives white Canadians two years to listen

Metis leader forecasts ugly scenes

MONTREAL STAR, THURSDAY, JULY 2, 1970

By TONY BURMAN

If Berkeley, Calif., stands as a shrine to America's student militants, Canada's burgeoning Red River movement owes it a debt as well.

"I was there in 1964 when the revolt began," says 46-year-old Metis leader, Howard Adams. "I saw black people being dragged off and brutalized by police. I knew I had no choice, I had to jump in and help."

"Because, when you come right down to it, it's fairly plain to see: we're both conquered, colonial people. We're both exactly the same."

Dr. Adams, who is teaching this summer at Sir George Williams University, was born and bred in a small Metis community in northern Saskatchewan, educated in part in Berkeley, Calif., influenced a great deal by his great-grandfather who spent seven years in jail for participating in the 1885 Rebellion on Louis Riel's council-of-war. And he believes in Red Power.

He gives white Canadians two years to understand his message.

"If our demands aren't met within a couple of years, and everybody's just playing politics now," he says, "I think you'll see pretty disruptive situations, some ugly scenes."

"We're getting close to confrontation now and I believe it's the only way we can move. One always runs the risk of it getting out of hand, but, if it happens, too bad. We can't immobilize ourselves out of fear."

He says that Canada's Indians and Metis want full control of their communities and reserves, the right to operate their own schools, hire their own teachers and determine their own curriculum and the right of equal opportunity with white people when — "and only when" — they're ready to enter the mainstream of Canadian life.

Conceding that "looking white has made it a little easier for me," the soft-spoken, youthful-looking educa-

tion professor speaks casually about White Canada.

"Canada is a racist, white-supremacy society in which we're subjected to the same kind of treatment blacks receive in the States. Our schools are conditioned to made us feel inferior and we can't take it any longer. And what does the Trudeau government do? It prepares a white paper that wants to throw us into faceless poverty."

The Liberal white paper — which calls for the integration of the Indian into Canada's mainstream — "has played into the hands of radicals like myself," explains Dr. Adams.

It has forced the Indian to think out his situation, he says, to the point that now "even the older Indians and Metis, who were always conservative and really don't know what it means to be radical, will be the first to stand up and fight to protect their rights."

He wants "the native people to shape up and solidity as a group" before they enter the mainstream on their own terms. In schooling, for example, Dr. Adams suggests that the first three grades be taught by Indians and in their own language, the later elementary years serve as a gradual introduction to mainstream society and the high school years be fully integrated with white education.

His unrestrained militancy and support of Red Power, the professor explains, came about in 1966 when, with his PhD. in education, he returned to Saskatchewan to find "a great deal of unrest among the native people and a search for leadership."

Dr. Adams assumed the presidency of the Saskatchewan Metis Association and then went about trying to radicalize the approach to the then-quiet Indian movement.

With smouldering eyes the Indians look on



the North that the Royal Family didn't See

Use of Iroquois 'passport' questioned by British MP

THE GLOBE AND MAIL, JUNE 11, 1970



Chief Joseph Logan, left, looks at passport papers as Chief Emerson Hill, right, examines pipe.

Chief's Iroquois passport said good for travel abroad

By RUDY PLATIEL

Globe and Mail Reporter

OHSWEKEN — Hereditary Chief Emerson Hill donned with some struggling the fringed pullover buckskin shirt, then he settled the single-feathered Mohawk headdress in place and reached into his briefcase on a picnic table to begin the press conference.

It was with unconcealed satisfaction that he showed reporters the typed Iroquois Confederacy passport bearing the immigration stamps of Sweden, Finland and England.

Chief Hill had just returned from a trip (as a guest of the Swedish American Indian Society) and in allowing him to enter these countries with this passport, he said, the immigration authorities were recognizing the Six Nations Confederacy as a separate national entity.

At London airport, he was detained for more than an hour, he said, until he told a young immigration official to stop and consider "that my ancestor's didn't ask for any passport from your people when they first came to North America."

In chief's name

Chief Hill showed reporters a British Home Office form issued under the Commonwealth Immigrants Act which was made out in the chief's name. Beside the printed words "Evidence in support of above" were written the words "Document by Six Nations Iroquois Confederacy."

Thirty-six years ago, an Indian agent accompanied by RCMP officers walked into a meeting of hereditary chiefs on this reserve and read a proclamation passed

by the Canadian Government which dissolved the government of the Six Nations Iroquois Confederacy and called for an elected council.

Since then band councils have been elected and recognized by the federal Government in running the affairs of the reserve, but the Longhouse Confederacy Council has continued to function like a government-in-exile. The clan mothers still appoint chiefs and the council of chiefs passes resolutions criticizing and admonishing the elected council which refuses to answer the letters or resolutions sent to them.

Continuing battle

Yesterday's press conference by hereditary chief Hill and Joseph Logan was another round in this 36-year-old battle between the elected council aided by the federal Government, and the surviving Longhouse Council that is perpetuating the confederacy form of government that existed at the time Europeans first landed in North America.

The hopes of some Indians and Government officials that the longhouse would just die away have never materialized, although the number of hereditary chiefs has dwindled.

Band councillors often refer to the longhouse supporters as "the opposition" and accuse the news media of fanning and perpetuating the dispute.

But the longhouse has gained a new ally in several organizations in Sweden and Finland which are concerned about "the vanishing red men."

The Swedish American Indian Society paid to fly Chief Hill to Sweden to address several meet-

ings—one with 120 university students. From there Mr. Hill went to Helsinki as the guest of the Finnish American Indian League.

Chief Hill said that after he decided to accept the invitation to fly to Sweden, he remembered that one of the hereditary chiefs, Levi General, had entered Switzerland in 1926 on an Iroquois passport to plead the case of the confederacy before the League of Nations. In 1930, he said, a delegation of chiefs and supporters had also used such a passport to enter England when protesting to the British Government that Canada had violated the Treaty of Ghent.

The hereditary chiefs maintain they are not Canadians—nor Indians—but members of a separate nation and as a result the Canadian Government had no right to try to subjugate their form of government.

They have asked to meet Prime Minister Pierre Trudeau who replied that they would have to ally themselves with some Indian organization before he will meet them, Chief Hill said.

Treaty makers

"We don't need to. We are treaty makers. Our passports are recognized," Chief Hill said.

So they wait for recognition and a meeting with the Prime Minister.

"Standing in a replica of an early Iroquois village, open to tourists, the chiefs pointed out that "there is a spot that could be cleared within minutes for a landing by the Prime Minister's helicopter..."

LONDON — (CP) — Home Secretary Reginald Maudling was asked yesterday how an Iroquois chief from Ontario managed to enter Britain on documents drawn up by himself and other tribal leaders.

John Page, Conservative MP for Harrow West, asked Maudling to give a written answer to the question "on what grounds he accepts passports issued by the Iroquois in Canada."

The question was occasioned by the arrival at London's Heathrow Airport recently of Iroquois chief Emmerson Hill of Ohsweken, Ont. Hill was returning to Canada from a lecture tour of Sweden, where he spoke on the theme of Iroquois "independence."

Lawyer Martin Lowe said he represented Hill after the 60-year-old chief planned a stopover in Britain but refused to produce a Canadian passport when asked to do so by immigration officials.

Lowe said that instead Hill insisted he be allowed to use typewritten travel documents drafted by himself and five other tribal chiefs.

After almost two hours, the normally-strict immigration men gave way and Hill stayed in London until his return to Canada, Lowe said.

Lowe said that during the immigration wrangle he produced historical support for Hill's contention that the Iroquois documents were valid for entry into the country.

He said included in the file

of documents was one containing a 1763 royal proclamation by King George III.

In the end, the immigration officials had to rely on the evidence produced in Hill's behalf, home office headquarters being long since closed for the day, Lowe said.

The chief himself "appeared to enjoy it all," said Lowe.

Hill especially revelled in telling the immigration men that no one asked their ancestors for passports when they landed in Canada for the first time, and Lowe added:

"It was all done as a matter of principle as far as Hill was concerned and he went home happily the following Sunday."

But at a news conference in Canada June 11, following his return, Hill said he was delayed for 75 minutes in England, but was admitted without help from a lawyer who met him at the airport.

He said his nation has the right to issue its own passports because its treaty-making powers were recognized by the crown as early as 1768 and were reaffirmed in the Treaty of Ghent in 1814 following the Anglo-American war.

His confederacy, which issued the passport, is not the legal governing body of the Six Nations Reserve near Brantford, but it has recently taken control of the reserve, ousting the elected band council — the only one recognized by federal government — and proclaiming the reserve independent nation.

EVENING STANDARD, THURSDAY, JULY 23, 1970

INDIAN CHIEF WITH 'OWN' PASSPORT: IT WAS UP TO THE MAN ON THE BARRIER

IMMIGRATION officials at Britain's ports are left to decide at their own discretion whether or not to accept the passports offered by incoming travellers.

Mr. John Page, Tory MP for Harrow West, heard the story of Chief Emmerson Hill, of the Canadian Iroquois, from constituents working at the airport.

Now, in answer to Mr. Page's question, Mr. Richard Sharples, Minister of State to the Home Office, says: "It is for the immigration officer to decide whether the documents produced to him by the passenger satisfactorily establishes his identity and nationality."

Militant Eskimos Letter

OTTAWA — (CP) — An open letter to Prime Minister Trudeau from a conference of Eskimos held last week in Coppermine, N.W.T., could be the start of a militant Eskimo organization determined to establish aboriginal rights in the Canadian Arctic.

The letter called on the Trudeau government to stop oil and gas exploration on Banks Island where "the Eskimo people ... are self-sufficient trappers and hunters and annually achieve the world's richest white fox harvest."

Signed by representatives of 21 Eskimo communities in the Northwest Territories and Arctic Quebec, the letter calls for consultation between Eskimos and the government before any further exploration is undertaken on Banks Island.

"We also ask that your government recognize our

rights as aboriginals in the land of the North and give us fair compensation where there is expropriation of our rights in the lands.

Reports from those attending the Coppermine meeting indicate that delegates were in a militant frame of mind. Only Eskimos and Indians were invited and the CBC's Northern Service, which wanted to cover the meetings, was told it was best to send an Eskimo reporter.

Among those at the conference were the N.W.T. Indian Brotherhood and the recently organized Committee for the Original People's Entitlement which includes Indians, Eskimos and Metis from the Mackenzie Delta region of the N.W.T.

Its president is Mrs. Agnes Semmler of Inuvik and its aim is to become the voice for the rights of native people there.

Iroquois spell out national aims

BRANTFORD Ont. — (CP)

The Iroquois Confederacy from the nearby Six Nations Indian Reserve has released a proclamation asking the Canadian government for full independence and recognition of its rights as an autonomous nation.

The confederacy seeks:

1. Restoration and preservation of self-government by hereditary confederacy chiefs;
2. Restoration and preservation of land, minerals and water rights under treaties;
3. Preservation of culture, tradition and language;
4. Prevention of entry of federal law enforcement agents into Indian territory;
5. Recognition of previous treaties.

The points are to be dealt with in negotiations with the

federal government.

Chief Coleman Powless said the confederacy has rejected an offer from the federal government to meet with Jean Chretien, Minister of Indian Affairs, but will talk to any other government officials.

The Iroquois Warriors, who with the Hereditary Chiefs form the confederacy, seized the reserve council house last week and proclaimed the reserve an independent nation called Grand River County.

They claim the confederacy has always been an independent nation and that this status was recognized by the Crown as early as the 16th century.

Chief Powless said the crisis "is very serious," but added that the Warriors have been urged to keep the peace "and not give the police any reason to come in."

BRANTFORD, Ont. — Iro-

quois Confederacy Warriors, a splinter group on the Six Nations Indian Reserve, asked the Queen yesterday for support in anticipated squabbles over independence with the federal government.

The request is one of a series of moves by Indians on the reserve aimed at asserting independence from the Canadian government.

A rift that developed over the question of independence has split the reserve into three groups: The elective band council and supporters; the Iroquois Confederacy, a group of hereditary chiefs; and the Warriors.

Early yesterday, a group of about 75 militant Warriors took over the council house,

replacing locks on the door with their own locks.

Then they nailed a notice on the front door, proclaiming the reserve near Brantford an independent nation.

Members of the government-recognized council were refused admission to the house.

Comment from Richard Isaacs, head of the council, was not immediately available but no attempt was made early yesterday to remove the Warriors.

A spokesman for the Warriors said at a meeting Tuesday night that 812 of 878 residents interviewed on the reserve signed a petition supporting the campaign for independence.

"We will keep the council house locked up to prove that the elective council cannot get back in without police," said Elwood Green, a spokesman for the Warriors.

"They have not enough backers on the reserve to get back in there without police. Their only backing lies in federal legislation."

Tuscaroras Protest Non-Indians On Reservation

by ARCHIE LOWERY
Buffalo News Staff Reporter

SANBORN, Aug. 22 — Shouting, shooting and rock throwing flared briefly on the 4000-acre Tuscarora Indian Reservation Friday night as some members of the nation protested what they termed "slow" eviction

of whites from the reserve.

The shooting (no one was hurt) was blamed on non-Indian residents who occupy mobile homes in the Deerhead Trailer Court at Walmore and Saunders Settlement Rds., Town of Lewiston.

The action occurred as about 200 Indians gathered in a field across from the Deerhead Court to conduct what they termed a "peaceful demonstration" that included a bonfire and marshmallow and hot dog roasting.

The Tuscarora Indian Council asked the non-Indians to leave last December. The request to leave by Jan. 15, was ignored and the Indians sought legal action to oust the non-Indians through the district attorney's office. Legal technicalities and time granted lawyers to make further studies and file briefs has brought several adjournments since then.

The "uprising" began Thursday night but intensified Friday with the protest rally which Indians promised to continue until "something is done," said Wallace (Mad Bear) Anderson, 43, who recently returned from Alcatraz where Indians are attempting to rejuvenate the old California prison for their use.

Mad Bear, who is national director of the Association of Indian Nationalist Movement of North America, said: "I came back to help my people get justice." He has been in the area for nearly two weeks.

The shooting and rock throwing erupted about midnight before several State Police patrol cars arrived. They parked near the Deerhead Court. The shots were fired from the court, Mad Bear said, but no injuries were reported. Several windows in mobile homes were broken when the Indians threw stones.

Will Continue Appeal

At one point Michael Dubuc, vice chairman of the general council of the Tuscarora Nation, was reported to have been taken "hostage" when he attempted to disarm a white resident of the trailer court. He was released after several Indians and State Police intervened.

The Indians complained that the white residents of the trailer courts include at least two state troopers.

Chief Patterson said other Indians throughout the state may join with the 700 residents of the reservation in continuing to conduct the peaceful protest.

Niagara Falls — County Judge John V. Hogan issued a temporary restraining order Saturday against Tuscarora Indians to stop disturbances on the reservation after a night of protests against non-Indian trailer residents.

Chief Kenneth Patterson, who was also served on behalf of the Tuscarora Nation, remarked: "It is difficult for us to understand how quickly this order was made and our case has dragged on for months."

TELEGRAM JUN 26 1970

Iroquois chiefs want to meet with Federal Gov't

By DOUGLAS SHEPPARD
Telegram Staff Reporter

OHSWEKEN — The world's newest nation — the Six Nations Grand River Country — last night demanded an immediate meeting with Federal Government representatives either here or in Ottawa.

Hereditary chiefs have taken over political control of this Six Nation Iroquois reserve near Brantford.

"The Council has decided

there must be a meeting now with Ottawa. We are trying to arrange it. If the Government won't come here then we will go to Ottawa," said a prepared statement.

WARRIORS

The statement followed a three-hour meeting of the chiefs of the Onondaga Longhouse as about 30 people identifying themselves as Iroquois Warriors kept the elected council hall under siege.

NOT THE CHIEFS OF THE 'OMONEAGA' LONGHOUSE, BUT THE CHIEFTAINS OF THE SIX NATIONS CONFEDERACY WHO MEET IN THE ONONDAGA LONGHOUSE!

The Onondaga Longhouse is their seat of government since they were ousted from their own Council House by order of the federal government of Canada on Oct. 7th 1924.

According to the 'Indian Act' elected councils have no legal status. They can not negotiate, the Minister signs on their behalf!

- LEARN THE TRUTH AT THE WHITE ROOTS OF THE GREAT TREE OF PEACE.
- 6TH LINE, RIVER SIDE, "IROQUOIS VILLAGE" GRAND RIVER LANDS OF THE HODENOSHONNEES.
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READ THE STORY THEN READ THE TRUTH!

"THE CENTURY-OLD ELECTED COUNCIL HALL" IS MOST MISLEADING. THE BUILDING WAS ERECTED IN 1863 BY AND FOR THE EXCLUSIVE USE OF THE CONFEDERACY CHIEFTAINS OF THE SIX NATIONS. IT HAS BEEN USED BY THE ELECTED COUNCIL EVER SINCE THE HEREDITARY TREATY-MAKING CHIEFTAINS WERE FORCIBLY EJECTED FROM IT BY ORDER OF THE CANADIAN GOVERNMENT IN OCTOBER 1924.

THIS PARAGRAPH IS THE TRUTH. IT SHOWS THAT THE ELECTED COUNCIL OFFICIALS AND CANADIAN GOVERNMENT EMPLOYEES WORK TOGETHER.

SECRET MEETING

The elected council, recognized by Canada as the legal legislators of Six Nation, met secretly until early yesterday morning discussing the overthrow.

A statement issued by Chief Richard Isaac after the secret meeting said a return to the hereditary system would be impractical and disastrous but there was no indication of what further action would be taken.

The move by the hereditary chiefs climaxes a 46-year dispute over the legality of Canada's claim that the Six Nations Iroquois Confederacy is not a separate country but answerable to Canada.

ALLIES OF CROWN

The chiefs of the Onondaga Longhouse, the Six Nations made treaties with the British Crown that assured "until the rivers cease to flow" that they would enjoy sovereignty but be allies of the Crown.

RCMP in 1924 forcibly removed the hereditary council and installed an elected council despite outcries from many.

Chief Isaac, 67, believes despite the takeover that the majority of Six Nations residents favor the elected council system and want it to stay.

INFORMATION

IROQUOIS



INDIAN UPRISING?—Canadian-born Indians, required to register as aliens, stage a tribal dance of protest at Buffalo carrying satirical banners. Chief Clinton Rickard is at extreme left; Chief George Nash, 85, at extreme right.



Banners flying, Indians parade across Whirlpool Rapids Bridge
...demonstration of treaty rights

Indian Defense League Parade Marks Pact

Continued from Page 1

NIAGARA FALLS—A parade across Whirlpool Rapids Bridge, followed by special ceremonies and dancing, marked the 185th anniversary of a treaty guaranteeing all Indians free and unimpeded passage across the U.S.-Canada boundary.

The event was sponsored by the Indian Defense League of North America, which made the crossing annually for 43 years in commemoration of the Jay Treaty. The treaty was agreed to by the United States and Britain in 1784 to safeguard Indian border crossing rights.

Adoption Turned Down

During the post-parade ceremony in Hyde Park here, Walter Rutherford, of Bradford, Ont., co-founder of the first line of Iroquoian Studies at the University of Toronto, was adopted into the Defense League.

Niagara Falls, Ont., included four floats and three bands and about 600 Indians. All, in symbolic observation of the treaty, passed through customs and immigration lanes without being required to halt.

Prefer Cloth to Cash

WASHINGTON (AP) — About 176 years ago the powerful Iroquois Indians opted to take cloth rather than cash from the United States government under a treaty guaranteeing land and peace to white settlers.

Sometime this week, 9,754 yards of fine white muslin will be rolled into the hands of the New York state Indian chiefs—the latest of annual cloth treaty payments which to date total nearly \$500,000.

What with the increase in family size, each Indian's share of the muslin isn't enough to stitch up a wall of drapes, but might be enough for a set of sheets and pillow cases.

It's the symbolism that counts, anyway, said Chief William Seneca of the Seneca nation.

ONCE GOT CALICO

"As long as this nation re-

ceives this cloth, the obligation of the treaty is being fulfilled," Seneca said in a telephone interview. "Even though it might not be a large amount of cloth, it is an important symbol."

The Cayuga Indian nation of Gowanda, N.Y., gets 390 yards; the Onondagas in Syracuse, 1,562; the Tonawanda band of Senecas, 1,268; the Tuscaroras of Lewiston, 975; the Senecas, 5,365; the Oneidas in Sherrill, N.Y., 97, and the Oneidas in Nedros, 97.

When the government proposed a few years back to substitute cash for cloth, Miss Printup said, the Indians wanted none of it.

That package of muslin arriving every year and the tribal distribution is a visible sign, she said, "that the government is still keeping its treaty with the Indians."

THE ACCOMPLISHMENTS of the Indian Defense League began in 1925 when it took up the fight to restore the Jay Treaty of 1794 "as read," and thus give back to the Indians the right to cross the International boundary line at will. This case was spearheaded by Chief Clinton Rickard and David Hill who realized that the United States government was violating the Jay Treaty by refusing Indians the right to enter the United States. Taking the fight to Washington before the House Committee on Immigration, Chief Clinton Rickard finally had the government enact legislation to "restore the Jay Treaty as read."

Matters of a personal nature have been of great concern to the League. An Indian criminal case was taken up by the President of the Seneca Indian Nation, who appealed to Washington for help in trying to save an Indian woman of Cattaraugus Indian Reservation who was accused of "supposedly" murdering the wife of Henri Marchand. The United States District Attorney refused the President of the Seneca Nation's plea to defend Lila Jamieson. At this, Chief Rickard again came to battle as he proved that the United States District Attorney must "represent Indians in all suits at law in equity." Thus under the direction and leadership of Chief Rickard, the Indian Defense League again forced the government to defend and represent Lila Jamieson in the "murder plot." The outcome of the case was that Lila Jamieson was freed and the "murder plot" was successfully exposed through the efforts of the District Attorney.

THE INDIAN DEFENSE LEAGUE is different from other Indian organizations. It is not connected with specific Indian groups as are many of the other organizations. They are not operating in coordination with either the United States or Canadian government. They are not a chartered organization and do not wish to be one due to the membership and mobility restrictions that would be placed on them as a chartered organization. As a non-chartered and mobile organization they may assume whatever responsibility they choose from California to New York or Texas to the Arctic Circle.

The new League executive committee is headed by Irvin Chrisjohn, acting Grand President (Chief Clinton Rickard is Grand President for life. He has asked Mr. Chrisjohn to act for him.).

Too Bad, John Wayne: This Time the Indians Look Certain to Win

The Senecas Have One Town
Of Whites Right Where They
Want Them: On Indian Land

Aug 8 '70

By JAMES S. KAPLAN

Staff Reporter of THE WALL STREET JOURNAL

SALAMANCA, N.Y. — Comedian Jonathan Winters does a routine wherein he plays the part of an aged Indian chief being interviewed by an inquiring TV reporter. What is it, the newsman asks solicitously, that the Indians really want?

Replies the chief in tones reminiscent of Tonto, Geronimo and Cochise: "Just give me and my people five minutes alone with John Wayne."

That, no doubt, is the way a lot of American Indians feel; for 300 years they have been losing to the white man—in real life as well as on film. And there is no battle they have lost more often than the one to keep their land. Over the years their reservations have steadily shrunk in size, as white men have broken treaty after treaty to grab more land and offer little in compensation.

But here in this small, sleepy town in upstate New York, the moccasin is on the other foot. Salamanca is a town of white men built by white men—on land owned by Indians. The land Salamanca sits on, part of a Seneca reservation, was leased from the Seneca Tribe in 1892 for a 99-year period. The lease won't expire for another 21 years, but Salamancans have become nervous about the thought that it will expire at all—something an attorney for the Indians reminded them of four years ago and the two have been trying to negotiate a renewal of the lease.

No More Firewater

And this time it is the Indians who are making the demands and the whites who are worried about being forced out. "The days when you could give the Indians a quart of whiskey and figure they'd be satisfied are over," says Bill Seneca, president of the tribe, which numbers 4,800. "A lot of people on the tribal council are now college graduates. Naturally we're going to be out to get the best deal we can."

Salamanca is a town that is losing population (7,800 now, 8,500 a decade ago) and suffering economically (on Main Street, eight out of about 20 stores are vacant). Townsfolk say that's because of the shadow of the lease hanging over their heads. "No company is going to put down a million dollars to build a plant if it isn't sure it's going to have the land it's sitting on for more than 20 years," says Mayor Ronald Yehl. "Salamanca would be a damn good town for industry (it sits on major New York-to-Chicago rail lines) if it weren't for this."

The Senecas, who want to scrap the old lease right now and negotiate a new one for as much as tenfold the current annual rental of \$17,000, scoff at the claim that the fuss over the lease is the reason for Salamanca's economic straits. And it's true that this town, like many another one-time railroad boom town, has been in the economic doldrums for years.

The Indians also scorn the notion that they're contemplating throwing the townspeople out and putting up a "Salamanca For Rent" sign when the lease expires. "If the Seneca nation were intent on repossessing the city it wouldn't have agreed to negotiate renewal of the lease" so many years in advance of its expiration, says Arthur Lazarus, a lawyer for the tribe.

Borrowed Time

Nonetheless, the Federal Housing Administration and the Veterans Administration have stopped guaranteeing mortgages in the town—because the lease expires before most loans would be paid off. One banker estimates the number of mortgage loans here would double without those restrictions. And a real estate agent says property values in town are 30% less than they would be if the Senecas hadn't stalled talking about the coming expiration of the lease. All that, the town says, is why it can offer the Indians no more than \$40,000 or \$50,000 a year on any new lease.

Some Salamancans, many of whom are retired and live on small pensions, say with envy that the Indians are doing all right without rent money from the town. "You ought to see some of those \$25,000 houses they have out there on the reservation," grumbles Bernard Pruner, a railway worker. It's true the Senecas aren't hurting—they got \$17 million in 1963 when the Government broke a 168-year-old treaty and took 10,000 acres of their 38,000 acre reservation for a flood control project. That worked out to almost \$4,000 per Seneca man, woman and child. The Indians also pay no city taxes, although they have use of the town's schools and hospitals.

Still, townsfolk feel, there would be no problems if Indians these days were just more like the Indians of 1892. Mr. Pruner for one blames the Federal Government. "The first mistake they made," he declares, "was to give the Indians an education."

Canada's Indian treaties: sharp deals that led to the worst rural slums

By RUDY PLATIEL

Globe and Mail Reporter

OTTAWA — It was with a hint of smugness in 1850 that commissioner William Benjamin Robinson reported to the superintendent general of Indian Affairs that he still had £800 left from the £5,033 given to him to sign treaties with the Indians around Lakes Superior and Huron.

In the last era of treaty-making that began with the Robinson treaties, the largest single expenditure that the Government appeared committed to was the initial treaty payment and the annuities promised to the Indians for surrendering their land.

This year, of the more than \$250-million being spent on registered Indians and Eskimos in Canada, the annual treaty payment is perhaps the most insignificant amount.

About \$672,000, in cash and supplies (.003 per cent of federal spending specifically on Indians) will be distributed to 120,000 treaty Indians—about half of the 238,000 registered Indians in Canada. (The other half have no treaties with the Government and receive all the other benefits to registered Indians, but no treaty money.)

Only those Indians who are actually registered with the Government and have been assigned a number, have legal Indian status and are eligible for benefits under Indian Affairs spending.

Most of those who receive treaty money will get \$5 for the year. Chiefs will receive \$25 a year and a new suit of clothes every three years. Headmen or councillors get \$15. Some hunting, fishing and trapping supplies are also provided under the treaty provisions.

The largest single expenditure by government on Indians today is \$99.3-million on education—something that the treaty commissioners and the Government in the late 19th Century promised with almost an air of casualness.

The next largest expenditure is on welfare—about \$42.5-million—closely followed by capital projects on reserves (such as housing) which account for about \$39-million and medical service, \$35.1-million.

On some reserves in Canada today, welfare is almost the sole source of income for the inhabitants, and the capital projects by the Government are only beginning to erase some of the worst rural slums in North America.

The federal Government a year ago proposed a new Indian policy based on granting Indians equality. But the Indians have answered that matters relating to treaties must be discussed and settled first — before discussion on anything else.

To understand the position of Indians today it is necessary to begin with the treaties. It was these documents that established the Indians' place in Canadian society and set the stage for what has followed.

It is out of these treaties that has evolved the apartheid financial system in Government spending that only now is beginning to change.

It was perhaps the hodge-podge nature of treaties, and the mismanagement by white administrators found by a Royal Commission, that led to federal legislation and ultimately, the Indian Act. In an effort to protect them, the act gave Indians a status in Canadian society equal to children and mental misfits.

It was the treaties and the

reserve system that indirectly permitted idealistic missionaries to try to establish an apartheid life in some places for Indians—in the hope that they could be shielded from the evils and sins that the missionaries saw in white society.

It was a chance, they felt, to create a new sort of utopian life for the native people. But what has evolved is somewhat less than utopian.

After 100 years, they are at the bottom of the economic ladder in Canada and, in many ways, are strangers and aliens in their own land.

It began with the treaties but even the treaties were subject to evolution. The first treaties, in New France and the Maritimes, were largely treaties of peace and friendship — political agreements with no mention of land.

The French were not interested in agriculture settlement. They were interested in developing the fur trade and in this the Indians were partners and allies.

The Dutch settlers in the New York area began the practice of buying land rights from the Indians and in 1763 the British issued a proclamation which recognized aboriginal rights in a limited way. (Title to Indian land could be acquired only by governments—not individuals.) The Royal Proclamation established for British colonies the necessity of acquiring a surrender of these rights before settlement could begin.

The first treaties following this were one-shot deals—one payment for relinquishing all future rights. Payment was often in clothing or supplies.

This continued to 1805 when the Mississauga Indians sold the remaining piece of Lake Ontario shoreline between York and Burlington Bay for five pence an acre.

It wasn't until 1818 that the treaties with the Chippewa Indians in Ontario established the practice of paying an initial sum plus an annuity.

But in 1836 Sir Francis Bond Head, the Lieutenant-Governor of Upper Canada, tried to impress the Imperial Government with a sharp deal.

Calling together the Sauk Indians of Manitoulin Island and addressing them as "my children," he said:

"I now propose that you should surrender to your Great Father the Sauk territory that you at present occupy and that you should repair (to a reserve on the island or territory north of Owen Sound) upon which proper houses shall be built for you and proper assistance given to enable you to become civilized and cultivate the land which your Great Father engages forever to protect for you from the encroachments of the whites." There was no mention of payment but the Indians signed anyway.

He later reported to the Imperial Parliament:

"I need hardly observe that I have thus obtained for His Majesty's government from the Indians, an immense portion of most valuable land, which will undoubtedly produce more than sufficient to defray the whole expense of the Indians and the Indian Department in the province."

But an order-in-council by the Secretary of State later gave the Indians the customary annuity of £2-10 for each person—"the annuity not to increase with the tribe but to decrease with its diminution in proportion to the lessening of its numbers."

The Robinson treaties of the Eighteen-Fifties in Ontario es-

tablished the pattern for the numbered treaties on the Prairies which saw the Government begin to promise more than money.

The numbered treaties promised schools on reserves. (Treaty No. 1); to pay the salaries of teachers (Treaty No. 7); to provide farm equipment and stock (Treaty No. 3) and to provide a chest of medical supplies for Indians at the agent's office (Treaty No. 6).

The medicine chest clause has been interpreted by a Saskatchewan court to mean medical service in modern terms. It is on these grounds that Indians in Alberta and Saskatchewan are now refusing to pay medicare premiums.

The position of Indian leaders is simply "we have paid in advance for medical service and the education of our children with the surrender of our lands."

By the time the treaty commissioners moved out on to the prairies, the Indians already foresaw the tide of European settlement that was to come. Particularly in the last few treaties with their population decimated by disease and worried about the dwindling buffalo herds, the Indians were eager to make the best deal they could before being overrun by settlers.

The Government was eager to head off any spread of U.S. political influence on the prairies and wanted to clear the way for settlement quickly. They also envisioned the Indians as future independent settlers and farmers and this accounts for the eagerness with which they promised schools and farming assistance.

But the education was left to religious orders and where farm assistance was given, it was meagre and usually inadequate.

It wasn't until 1912 that the first appropriation of public tax money was made by Parliament for Indian Affairs. Until then the cost of service to Indians was deducted from the Indians' band funds which are held in trust.

Until the 1950s—or even 1960s—much of the service provided to Indians across the country lacked uniformity. In fact, it is only in the past three years, for example, that some reserves have received welfare payments from public tax money. Until then the welfare was paid by the band out of band funds which were built up from the sale of reserve lands and other rights, plus accumulated interest.

Despite the fact that there was no specific commitment in most treaties on housing, the Government initiated a subsidy housing program. Since 1965 it has spent about \$80.2-million for housing and other services on the reserves, with an additional \$12-million being contributed by the Indians.

But anyone looking for expressions of gratitude from Indian leadership for the establishment of such programs is not likely to find them.

There has been a growing preoccupation among the Indian leadership over the treaties and if they feel anything, it is that by modern social and consumer protection standards, their forefathers were cheated. And because Indians view the land as belonging equally to unborn generations as well as those living, this means in their terms that they were cheated, too, along with their ancestors.



Government has 'tailed them miserably'



This year the federal Government will spend an estimated \$99.1-million on Indian education. It is a record—and is 46 per cent of the largest Indian Affairs estimates in its history—\$210.5-million.

The world of 1970 with an estimated \$99.1-million budget seems an eternity removed from the world of 1880 when Alexander Morris, a former Lieutenant-Governor of Manitoba and the Northwest Territories and treaty commissioner, wrote that "the erection of a schoolhouse on a reserve will be attendant with slight expense."

He saw the Government's promise of schools as "an important feature and is deserving of being pressed with utmost energy. The new generation can be trained with habits of civilized life, prepared to encounter the difficulties with which they will be surrounded by the influx of settlers, and fitted for maintaining themselves as tillers of the soil."

Education in 1880 was seen as the major vehicle to quickly integrate Indians into the economy of white society and help them become self-sufficient.

After almost a century of white men helping Indians to become independent and self-sufficient, Indian Affairs officials in 1970 were talking about how education was one of the three main areas they are concentrating on to help the Indians become independent and self-sufficient.

Since getting into the Indian education field seriously, Indian Affairs officials now believe that the key to providing the best education to

Indian children is to do it through existing provincial education systems which have more expertise and resources than one department that is trying to provide a variety of services.

Jean Bergevin, Assistant Deputy Minister of Indian Affairs, said the branch hopes to be out of the education business in four to five years.

Most Indian pupils in the southern areas of the provinces are already in provincial schools and the branch is working to upgrade schools and facilities in the north in order to induce the provinces to take them over.

Putting Indian children into provincial schools is not likely to diminish the cost of Indian education to the federal Government. The Government will simply be buying the education from the provinces.

Although Indian enrolment is increasing in universities, it is still behind non-Indian enrolment on a population ratio. In 1968-69, there were 188 Indian students taking university courses, 38 in teacher training, 28 in nursing courses and 355 in technical training.

This year the branch will spend an estimated \$16.4-million (plus \$6.9-million for capital construction) on 279 federal schools which have an enrolment of 22,000 Indian children.

The money is going into a school system in which, Indian Affairs says, a large number of classrooms are either substandard or tempor-

ary. In 1968-69, about 12 per cent of the teachers did not have recognized teacher qualifications and many of the children are just pushed through. They come out with a Grade 8 education on paper but many would be able to meet only the grade three or four standards in provincial schools.

This year the Government has also budgeted an estimated \$28.9-million (plus \$7.9-million for capital construction) for non-federal schools; \$11.4-million for transportation and boarding of students; \$14.4-million for student residences; \$5.1-million for vocational training; \$600,000 for training Indian university students; \$2.4-million for employment and relocation and \$1.8-million for adult education.

The Indian Affairs branch is also working to get Indians involved in the education by pressuring local school boards to appoint an Indian representative to the board where permitted by legislation and is also urging Indians to form school committees.

But many Indians are becoming aware of the importance of education and the past emotional and cultural destruction caused by the education systems. In Alberta and the Maritimes, some Indian organizations are working to establish Indian conceived and operated education colleges or systems.

They want the Government to turn over the funds to Indians and let them provide the education.

Given the record of Indian education provided by white society over the past century, Indians feel that at least they couldn't do any worse.

Tear Gas Halts

Nanaimo Daily Free Press, Saturday, Aug. 8, 1970

B.C. Pen Revolt

Asked for \$230,000

Indian chiefs return
\$53,000 B.C. cheque

Indian's Death
Angers Inmates



JENNIFER WILLIAMS . . . Miss B.C. Indian Princess for 1970. Doni England Photo

Indian Chiefs Bitter About Loss Of Lands

PENTICTON, B.C. (CP) — Proposed changes in the Indian Chiefs of Indian tribes in the Act. Okanagan Valley voiced bitter complaints during the weekend about the way their reserve lands have been eaten away over the years by municipal, provincial and federal governments. The chiefs drew up a number of recommendations for forwarding to the Union of B.C. Chiefs convention scheduled at Prince Rupert, B.C., next November. Chief Jim Stelkia of the Osoyoos tribe said the weekend meeting discussed the problem of land taken from reserves and reimbursement for it, education, health and welfare, services and

VANCOUVER (CP) — The Union of British Columbia Chiefs returned a \$53,000 cheque to the provincial Government yesterday, charging that its \$25-million First Citizens' Fund is "an insidious program of self-destruction for the Indian people."

The cheque, returned to Premier W. A. C. Bennett's Social Credit administration, was a grant from the fund to the union, which represents about 90 per cent of the Indians in British Columbia.

The chiefs had asked for \$230,000 to launch a communications program to, among other things, draft a reply to Indian Affairs Minister Jean Chretien's controversial white paper on the native population.

Interim union administrator

Bill Wilson said the fund, set up by Mr. Bennett in his 1968 budget, requires Indians to go to the Government "hat in hand to ask their 'great white fathers' for a handout gift."

"The fund has become not a program of self-help, but an insidious program of self-destruction for the Indian people of this province," he told a news conference.

Nine chiefs assembled for the news conference to demand that the provincial Government surrender control of the fund to an advisory council of Indians.

Gr from the fund are mad on the interest accruing to the \$25-million, which the Government says amounts to about \$1.7-million a year. The chiefs say the figure is really closer to \$600,000 annually.

The VANCOUVER SUN: Thur., July 30, 1970

Boost pride, Chief urges teachers

By MARIAN BRUCE

Public schools must start letting Indian children retain their Indian identity and take pride in it, a B.C. Indian leader said Tuesday.

If they don't, said Chief Phillip Paul, of Saanich, the Indian education program will continue to fail.

"From the cradle until he graduates from high school, an Indian is asked to identify with an alien culture—a middle-class, European culture," Paul told teachers taking a summer course on Indian education at the University of B.C.

"The school system as it is presently set up has a lot to do with the confusion in Indian communities today. There's very little in it that young people can hang on to."

"The school system is saying, in essence, 'Unless you conform and become like us, we're not going to accept you'."

Paul said society has given little recognition to the Indian culture "except putting it in shops and selling it along with Japanese products."

But Indian people are no longer willing to have a white culture and values system imposed on them, he added.

"Indian people are starting to realize they have to embrace their own kind of life, their own values system."

"The Indian people have got to be put in a position where they're in control of their situation, and not told by some bureaucrat what time to get up and whether they can sell a cow."

NEW WESTMINSTER, B.C. (CP) — Bombarded by tear gas and drenched by high-pressure fire hoses, about 285 British Columbia penitentiary inmates ended an eight-hour sitdown protest today and returned to their cells.

The prisoners refused to leave an exercise area Friday evening after a two-hour recreation period in protest against the Tuesday night death of Indian inmate Walton Brass, 27.

Warden Eric Atkins described the mood of the men as "obscene, violent, dangerous, unreasonable and very ugly."

The warden denied a charge by the protesters that Brass was murdered and cited a New Westminster coroner's inquest held Thursday which ruled the prisoner died a natural death from a massive cerebral hemorrhage.

A spokesman for the prisoners told Mr. Atkins they were demanding an end to "skin frisks," in which inmates are stripped of clothing and searched, and calling for a hearing with a parliamentary justice committee.

Mr. Atkins said he dismissed these two grievances as unreasonable when he talked to the spokesman.

Brass, serving a sentence for breaking and entering, was transferred to the prison from the Saskatchewan Penitentiary at Prince Albert six months ago.

He spent much of his time at the B.C. Pen in The Hole — the special correction unit which appalled the federal MPs on their visit two months ago.

Deputy Warden Harry Collins said about 45 Indian prisoners, many of them Red Power advocates, may have instigated the disturbance.

"It seems to be basically the

**Spokesmen fear
action against
Indian inmate
Clarence Dennis.
Write the Prime
Minister P.E.
Trudeau, Ottawa,
for assurances of
his well-being**

Indians who are causing the trouble," he said.

Said Mr. Atkins, who came to the B.C. Penitentiary a year ago from the Saskatchewan Penitentiary, where he had been warden since 1966: "It would have had to be pre-planned."

He said allegations that Brass was murdered were "absurd."

Only a week earlier reporters had been allowed into the prison to meet 85 members of the Indian and Metis educational club.

At that time, a prisoner suspected of playing a major role in Friday night's disturbance charged prison officials and parole officers with racial prejudice.

"They deny it, but judge their behavior," he said. "We're alone here."

He said 87 per cent of Indian inmates eventually return to prison and said the parole system dooms an Indian to a life behind bars.

"We accept that, but those in power can't see it. They continue the farce and send more people to prison. They build new prisons, and guess who is going to people them."

"If you get a bad parole officer — and there are a lot of them — he'll send you back to prison before he can blink his eyes and piously pat himself on the back for protecting society."

Along with other members of the club, he said Indians themselves should be consulted on problems of Indian rehabilitation.

"We have some answers, we live here. We're the ones whose lives are in their hands."

Warden Eric Atkins and most of his assistants could not be reached for comment, but social workers Richard Pugsley, who has worked with Indian inmates at the prison, said there was no hint of unrest among the Indians before the revolt.

He has worked with the Indian and Metis Educational Club in helping inmates prepare for adjustment to the outside world.

Jailed Indians tell B.C. chiefs of grievances

By ALEX VOLKOFF
Sun Staff Reporter

NEW WESTMINSTER — Ten Indian inmates at the B.C. Penitentiary met with the chiefs of three B.C. tribes Wednesday to discuss their grievances.

Chief Philip Paul, of the Tsartlip band at Brentwood Bay, Chief Dan George of the Burrard band, and Chief Simon Baker of the Squamish band talked to members of the Indian Metis Educational Club about a program of rehabilitation for Indian inmates.

"The group said Indians are discriminated against on probation because many of them don't have any jobs or places to go to," Chief Paul said. "Many times Indian people serve their time right to the end without being granted parole."

He added the group also

wants a minimum security camp such as the one set up for Doukhobors at Agassiz.

"They stated the present prison rehabilitation program has little or nothing to offer Indian inmates and that Indians were coming in younger and younger," said Chief Paul.

He cited the case of a 17-year-old who had been sentenced to eight years and who had not had the aid of a lawyer.

"The group found that at any one time Indians formed 20 per cent of all inmates at the penitentiary and said there had been two Indian suicides in as many years, which they attributed to the inadequate rehabilitation program."

Chief Paul added the group of 10 also asked for a post-release centre, a half-way house for Indians.



CHIEF PHILIP PAUL
... centre wanted

"They said that the present X-Kalay centre which was originated by Indians is no longer working for the benefit of Indian people," he said.

The group requested that better educational programs be offered to them, applying to the Indian culture.

"There is no way they can disentangle themselves in that confusion in their identity struggle as Indians," Chief Paul said.

Along the same lines the group asked for more outside contact with the Indian community.

"The group said they would like to publish their own paper without having censorship imposed on them," he said. "Right now they are not allowed to print or even read anything of a Red Power nature."

"These people are concerned and would like to help

establish some of these things so that they could see the eventual close of prisons to Indian people. They hope that by working on this program of rehabilitation no inmate will have to return."

Last week 27 members of the club held a sit-in to protest the absence of a liaison officer with whom they were discussing these grievances.

"Indian people usually don't take these drastic kind of steps unless there is a very serious reason," said Chief Paul.

"I am certainly going to take a very personal interest in this because these are sort of a forgotten people as far as the Indian community is concerned and they are the ones who are paying a heavy price in psychological damage for what has happened to the Indian people in the last 100 years."

Rarihokwats: Here in Germany we have had a small meeting, including people from Switzerland and a student from Haiti. We talked about your problems and came to the conclusion that you are doing a very important work.

Since the Indian difficulties are a direct result of the faults of the entire white civilization, and since these faults are getting more and more menacing, we believe the values of Indian cultures are increasingly more important for all of us.

We consider the Akwesasne Notes as the most informative and all-embracing Indian publication. Our press here relates Indian problems only from white sources. This is understandable because it fits into the schemes of integration, progress, and development dear to our people here.

We are all trying to open minds and hearts of more people to your way of life, and we will acquaint different people with your paper to enlarge the circle of your readers.

-- a group of your German readers

Sir: The North American Indian League at Montana State Prison is extremely grateful to you for your paper.

We are trying to create a NORTH AMERICAN INDIAN LEAGUE of Indians in prison under a de facto incorporation with Federal Legislative Recognition in an effort to give us some authority to carry on our business of reorienting ourselves to just exactly what being an Indian is all about. Many Indians are in prison because they have a mixed-up idea on what their identity is.

Albery
Albert Kenneth F
Albert Kenneth Fisher
Box 7, Deer Lodge, Mont.



Jerry: About film Man Called Horse. The author of this play must be a mental misfit. I have never heard of any of our people displaying any such bloody exhibitions.

This kind of film is a destructive instrument. It is an impairment to the American Indian image and I am surprised that any of our people have taken part in a film of this type.

This film will destroy the Sioux forever in the mind of the people. Blacklist those who put it out. I am shocked.

Wa Wa Chaw
New York City

Sir:

The "Redman" is confronted with two main problems that has them "crawling on their hands and knees" -- indifference from the outside society of Anglos, and indifference toward each other within the realm of the Indian race. I cannot see the existence of this inequality amongst our own race.

Your newspaper has opened my eyes and given me reason to stand up for the "Redman". I'm a full-blood Navajo, but I don't claim to be that -- instead I claim to be a full-blood Indian.

It's like water and Koolaid. Water has always been there, and always will be there. But Koolaid can be consumed, and when the last of a particular flavor is gone, that is all there is. And so it is when we give support only to our own group and not to all of our peoples.

May the Great Spirit aid you as the wheel of Indian recognition begins to churn.

-- Pfc. Jesse J. Bilagody
173rd Airborne Bde. in
Vietnam

Dear Editor:

What will happen to the aborigines of Alaska now with oil fields in the process of development? The Indians up there lost out in the Gold Rush, and of late, their fishing treaties ignored, forcing them to indescribable levels of poverty. They have lived in that vast territory since the beginning of time -- are they again to be 'pencilled' out of their birthright of oil?

In the name of humanity and justice, isn't it time that world opinion demands that each and every one of the original inhabitants of that inhospitable land be paid an owner's share of all oil produced?

Speedy Salts
Stuart, Florida

AND KEEP THEM CARDS AND LETTERS...

OKLAHOMA MEANS THE LAND OF THE RED PEOPLE. THE OKLAHOMA TERRITORIES WERE CREATED AS AN INDIAN NATION. But in 1970, this is the situation:

State of Oklahoma
THE OKLAHOMA DEPARTMENT OF LIBRARIES
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June 22, 1970

We have received the enclosed latest issue of the Akwesasne Notes. There is no way for us to subscribe to this publication, and we would like for our name to be removed from your mailing list.

Thank you for your cooperation.

Oklahoma Department of Libraries
Ralph H. Funk, Director

By: (Mrs.) Helen Paul
Administrative Assistant

HP/lcb



TATANGA MANIMAN
WALKING BUFFALO

Friend and editor: Another morning is made happy and a day beautiful up on receiving AKWESASNE NOTES and especially that wonderful article on Tatanga Maniman. How much I wish I could have known him and spoke with him to hear his kind and wise words. I do not know if any article has touched my heart and soul more.

Gladys Gibson Griffith
Piqua, Ohio

Sir: Despite being on Indian land and having a majority of Indian students, our local high school has very few books on native Americans. Books like "The New Indian", "Our Brother's Keeper", "Custer Died for Your Sins" are kept out of the library so as to keep the Indian students in line.

I have read AKWESASNE NOTES and find it essential to the Indian cause of today. Our students have been in the dark too long, and the paper will help them to awaken. Also, having the paper about will eliminate a lot of the white superiority feelings among the teaching staff. Please add our high school library to your mailing list.

-- from a Nevada.

(Gladly done. Other readers are invited to send in names of teachers & school addresses. Also, encourage a social studies class to use the paper as a monthly text. -- the editors)



CONGRESS BREAKS ANOTHER INDIAN TREATY. Mrs. Loretta Ellis, an Oneida (Wis.) Indian and Regional Vice-president of the National Congress of American Indians, leads an orderly demonstration against the proposed Apostle Islands National Park in Wash., D. C. July 3. The proposed park, taking 10 miles of Red Cliff Reservation land, breaks the Treaty of 1854.

Readers: Two Wisconsin Indian tribes urgently ask your help in the fight to preserve our lands and way of life.

We, the Red Cliff and Bad River bands of Lake Superior Chippewa Indians are protesting the creation of a National Park at the Apostle Islands and lakeshore. It will take 10 miles of reservation land.

We are convinced beyond doubt that H.R. bill 9306 is only the first step in taking all our Indian lands. The Interior Department has consistently said it needs all Indian lakeshore land to create a viable park.

Write your congressman, and Rep. John Kyl of Iowa (who has offered to help us) to express your opposition to House bill 9306 amended.

Loretta V. Ellis
Oneida of Wisconsin

Editors: I am an inmate in a reformatory. I do not know how you obtained my name, but that is not as important as the inspiration your paper gives to all the Indian brothers here: Mohawk, Apache, Ottawa, Chippewa, etc.

When I was free, I never gave much thought to Indian problems. I knew they were there, but like a lot of our people, I just ignored them. I can remember having to go to the back of a restaurant to be served in West Virginia when I was 15. I went to the back door of places in Michigan to eat. I can remember our girls being raped by white boys. I can remember white men beating the people on the reservation.

You might say the white man made a mistake by locking me up because now I am AWARE. Aware of his laws and his thoughts. I hope that someday all the Indians of North America become aware and unite as one because that's the only way we will become free again.

Remember the Peacemaker
who founded our League,

A Mohawk

P.S. I am only 22 so I have a lot to learn yet.

Editor: I am practically speechless when I regard the tremendous job you are doing with the AKWESASNE NOTES. I would hesitate to try to duplicate it. Each edition provides adequate documentation to convict the criminal forces who have, for over 300 years, brought disaster to our Indian brothers. Many thanks.

Since my first contact with the Indians (in this life) in 1957, I have been discouraged by the lack of unity thus far displayed by the many Indian nations and tribes, and the lack of a common program to solve their problems within their own cultural design. However, I realize this is a necessary part of the great historical purposes with which they are struggling. The growing militancy holds much promise for the future.

Herbert C. Holdridge, Brig. Gen. (ret)
Constitutional Government of the U.S.

Readers: The Indians fishing from an American Indian reservation camp on the Puyallup have been continually harassed by the Washington State Dept of Fisheries, the game department, and others.

The State is using illegal police tactics against us, and the U.S. is not taking its responsible position of protecting the American Indian people.

The law has, in effect, become an outlaw. Elsewhere in this newspaper is news about what is happening with us.

For fifteen years we have fought in the whitemen's courts, trying to keep our fishing rights. They do not recognize our treaties. We are tired. These are some of the reasons for forming our own Police Power for our own protection. Help keep our camp going. Send money, send Indians.

--Puyallup Indian Reservation Community
Box 719, Tacoma, Washington

Brothers: It was with interest I read the article by Vine Deloria, Jr., reviewing the book, "The Death and Rebirth of the Seneca." Mr. Deloria points out that the teachings of Handsome Lake fit into all of our peoples' problems.

When one sees a man going down in deep waters, one throws the sinking man a rope, but if the sinking one refuses the offered rope, and instead seeks to save himself by clinging to a strand of spider's web, his watery death is assured. The rope is our Longhouse teachings, the web is Christian cultural ways. It possibly will support the white race, but will not support ours. It is the duty of each of us, in some way, to extend the hand of brotherhood and our understanding of the total teachings of the Peacemaker and Handsome Lake first to other Native American peoples.

Except for the extensive writings of Mr. Ray Fadden, curator of the Six Nations Museum at Onchiota, New York, Mohawk, very few of the Longhouse people have taken up the pen to explain the Longhouse, and its religious-social way of life. The book reviewed by Mr. Deloria leaves much untold.

Any Amerind community which finds itself faced with problems which it cannot cope with would do well to seek leadership and strength from our Longhouse leadership. Traditionally yours,

Howard L. LaHurreau-ShupShe
Eagle (Dodam) Clan
Pottawatomi Nation

Editor: As I see it, our religion, the belief in the Great Spirit, for those who live by it, are more Christian than the Christians. We have never killed in His name, we will not lie in His name, we do not call upon Him to witness a lie. We do not hide our wealth while others go hungry and we do not keep more than we need while other people have nothing.

We do not condemn those who don't pray the way we do. We do not say to a child you are evil or full of sin just because you were born. Your Christ said, "Judge not lest ye be judged."

Yet Father Michael Jacobs of Akwesasne has judged and condemned his own people for teaching their own culture. You have insulted them. You will receive judgement from your own people.

Mi Gi Si
Caloma, Michigan

The Indian Testimony of the Bishops of Amazonia

THE PRESS has given wide publicity to alleged planned destruction of the Indians in South America. The Swedish ethnologist, Lars Person, has stated that Brazil has bought a certain kind of aircraft for dropping napalm bombs on aborigines' villages, and other aircraft which are capable of killing even 8,000 Indians at once (a laughable assertion for those who know that the villages do not contain even an average of 300 persons).

There are some who accuse the Church of connivance in such crimes. This is the reason why we Prelates and Missionaries from the whole of Brazilian Amazonia, feel ourselves under obligation to make the following free and sincere statement, which must be above suspicion. Most of us originate from European countries.

We declare that crimes and injustices have been committed in some distant and almost inaccessible places where it is very difficult for police or judiciary to reach. These things have occurred through the impact of penetration and exploration of the forests, the ambitions of adventurers, rubber plantation owners and diamond seekers, landowners and even public officials.

However, those crimes and injustices have not been as great or as cruel as news reports make out, and could never be described as genocide. We can give an assurance that the number of victims of such attacks or reprisals, perhaps, does not



Agnelo Cardinal Rossi, Archbishop of Sao Paulo, Brazil, wears an Indian headdress during a visit with a tribe in the isolated area of Mato Grosso state.

in one year equal the number of murders occurring in a single week in the great capitals of supercivilized countries.

We can therefore state, in conscience, as priests and men devoted to evangelization of the tribes, that the solution to problems does not consist in protesting against alleged programmed massacre. It lies rather in commitment to respecting their traditions and customs, in immunizing them against extraneous maladies and in protecting them against the covetousness of men or enterprises which seek to take their land from them.

For this reason, with the support of the National Foundation for the Indians, we are trying to obtain reservation of great areas of land, so that the remaining tribes, having been enlightened by the truth of the Gospel, may remain in their habitat, and preserve their culture.

The fall in numbers of the Indians in our country is due to very complex factors. We have already mentioned the troubles which afflict them when they come into contact with developing society. It should also be remembered that a large proportion of them has already integrated, though imperfectly, into civilization. These are the so-called caboclos, who make up the majority of the population of Amazonia. So there is no policy of extermination.

A stain on the conscience of the nation

These are excerpts from a statement made in support of the petition to the United Nations by Carla Blakey (Saulteaux) and Roger Littlehorn (Mohawk) in behalf of the Indians of All Tribes.

The history of genocide in this country goes back to the earliest colonists. The Dutch colonists at New Amsterdam inaugurated the practice of paying a bounty for Indian scalps. Top prices were paid for the scalps of adult males, while those of women and children brought somewhat less.

As the population grew, more efficient methods of reducing the number of Indians were introduced. It was found that distributing free blankets, infected with small pox, and other diseases, rapidly reduced the number of Indians on the scene. Entire tribes were decimated, or worse, by the simple expedient of failing to deliver promised food supplies for the winter months.

These methods were supplemented by the liberal use of the technique of massacre. Massacres were committed first by gangs of vigilantes, like the mob which perpetrated the Sand Creek Massacre in Colorado. The practice soon became official, with General U.S. Grant's

standing order to kill all Indians when raiding villages.

With the closing of the era of "Indian Wars," there was a return to systematic starvation and exposure to cold and disease. Today, infant mortality, suicide and tuberculosis continue to gnaw away at the Indian population at a rate which would be considered epidemic in any other segment of society.

On the cultural level, Indians have been systematically dehumanized since the beginning. At first through the propaganda which portrayed the Indian as a savage. Later, through the official policies of the Federal Government and its Bureau of Indian Affairs, Indian culture and religion were systematically denigrated and eroded.

One of the most effective weapons used in the attack on Indian culture was mass deportation, euphemistically called "resettlement." In addition to this was the cultural shock brought about by the forced transition from nomad-hunters to farmers. Unable to accept the role of farmer, many former warriors became idle and, losing their self-respect, became passive and vulnerable to alcoholism and chronic depression.

To come to the present, the on-going theft of treaty guaranteed rights and resources continues unchecked. As the value of Indian holdings goes up, so too do the pressures to seize these resources. The rationalizing for the bilking of Indians, the arguments used, are identical

with those used in the 18th and 19th centuries: "They're not using the land anyway," "You can't stop progress", etc.

The answer to this policy of theft and repression is direct action. As the Black Panthers discovered in the American ghetto, words unaccompanied by actions are meaningless. Indians intend to act by reclaiming unused Federal lands, a right they acquired in a treaty in 1868. The occupation of Alcatraz is the key to this plan. The island, a barren chunk of rock, was never legally surrendered to the government in the first place. The Indians have a clear case for their right to repossess it.

The idea of Alcatraz, its symbolic significance, is that this land shall be the property of all Indians in perpetuity. Whatever use the island is eventually put to is irrelevant to the case.

Meanwhile the Government stalls. What are they afraid of?

Never forget that the shameful treatment of the Indian will forever stain the conscience of this nation. Your life expectancy is 68 years of age, ours is 44. Our infant mortality rate is the highest in the nation. It is up to all of us to bring this to a halt. And we will.

We have a history of 400 years of genocide behind us, and we have survived. Survival is no longer enough, we are determined to prevail.

UNITED NATIONS CONVENTION ON GENOCIDE

"Genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) killing members of the group;
- (b) causing serious bodily or mental harm to members of the group;
- (c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) imposing measures intended to prevent births within the group;
- (e) forcibly transferring children of the group to another group."

Article III stipulates that the following acts should be punishable:

- a. Genocide;
- b. Conspiracy to commit genocide;
- c. Direct and public incitement to commit genocide;
- d. Attempt to commit genocide;
- e. Complicity in genocide.

THEY CHARGE GENOCIDE

When the United Nations General Assembly opens in September, it will be presented with petitions protesting the genocide of red, brown, yellow and black Americans. The Emergency Conference Committee, set up in March, has launched a drive for one million signatures through its Committee to Petition the United Nations. Among the initiators of the petition, presented to the public by actor-playwright Ossie Davis at a press conference on June 18, are Dick Gregory, Mrs. Coretta Scott King, Rep. Shirley Chisholm, Father James Groppi, Huey Newton, Dr. Nathan Wright, Mrs. Angie Dickerson and William L. Patterson.

Mrs. Dickerson, in charge of the petition drive, said that support was also coming from groups abroad. Petitions and information, she says, can be obtained from: Emergency Conference Committee, 33 Union Square West, New York, N.Y. 10003, Room 907.

Indians' distrust complicates quake relief in Peru

By H. J. MAIDENBERG
© New York Times Service

LIMA — In the bleak cold Andean highlands of northern Peru, many Indians are still hiding their injured and orphaned, according to missionaries, three weeks after the devastating earthquake there.

Some of the Indians are being hidden because of traditional fear and distrust of Spanish-speaking people, others because of the unusually strong family ties that have helped the Peruvian Indian survive more than four centuries of European domination.

The missionaries, who have been working with relief teams and who were interviewed here, also report that many of the survivors are suffering from a lack of the alcohol and narcotics long used to deaden hunger, cold and pain.

Roman Catholic and Protestant missionaries active in the region doubt that broadcasts of Government guarantees of protection for orphans will influence the Indians to allow medical and other aid workers to assist them.

Their distrust of outsiders is based in part on the fact that it is still common here to obtain Indian children in rural areas by ruse and to raise them as servants. Only in recent years, indeed, has the practice of using Indians as beasts of burden been dying out on some plantations.

The Indian is considered to be less than human by many people of European stock, who have thus justified their exploitation. The Indian himself, descended of a once-mighty race, is often ashamed.

However, thanks to the transistor radio and to slight but profound improvements in medical services and roads, the Peruvian Indian is quietly but rapidly taking a bigger role in his land by the power of sheer numbers.

Today Indians make up more than half the population of 13,500,000. Their growing numbers worry the military Government just as it does the small middle and upper classes. But the Indians are still rarely mentioned by the tiny Peruvian elite.

"Look," an upper-class Peruvian said, "less than 20

years ago one could sit in Plaza San Martin and have a drink in the evening and not see one dark face. You could walk around downtown Lima and not see any of the scum of either sex perform natural functions in the street. Lima was an elegant and lovely city. Today the animals have taken everything over."

Those sentiments are well known to the Indian, although he is rarely insulted to his face. As literacy slowly envelops him, he is beginning to understand his heritage, heretofore only hinted at by the legends, the ruins, and, lately, the radio programs produced by missionaries and the revolutionary military regime, which took power in 1968.

Most Indians are now aware of the Inca empire, the most advanced of its time in the region, which was destroyed by the Spanish conquistadores in the 15th Century.

All told, the Andean Indians are estimated to number 15,000,000. About four-fifths of the 5,500,000 Bolivians are Indian in culture. Ecuador has more than 4,000,000 highland Indians in a population of nearly 6,000,000.

There are also large numbers of non-Andean Indians in Latin America from Mexico to Tierra del Fuego who live outside the European-based cultures.

To non-Indian Peruvians all the indigenous peoples are the same.

The early Europeans sharply reduced the highland and coastal Indians by introducing their diseases and worked countless tens of thousands to death in gold and silver mines. Women and children were dealt with as cattle.

Memories of such treatment are still alive among the outwardly docile Indians—and among those who fear them.

When the relatively small European minority does think and speak about the Andean Indians, they tend to divide them into three classes.

First, there are the Indios, who cling to traditional ways and often do not speak Spanish or pretend not to in order to avoid dealing with outsiders.

They are mostly rural, although many of the younger children move to town. Those left behind work in a hostile and lonely mountainous land, leading a life relieved only by weekends and holidays, when whole settlements can be seen drunk to the point of stupor on chicha, a highly alcoholic beer made from corn.

Many Indios constantly chew coca leaves to obtain a small but steady amount of cocaine. The narcotic deadens feelings and gives them the dull look that outsiders often believe to be an indication of mental retardation.

The Government, which officially holds a monopoly on the production, processing and sale of coca leaves, legally forbids cocaine.

Less brutalized than the Indios are the second largest group, the Cholos, usually full-blooded Indians who have cut the pigtail and adopted or tried to assume European ways. Many are rural shopkeepers or functionaries and are generally despised by all the others.

The third major class are the Mestizos, who have some European blood. Many of the new middle class fall into that category, and social acceptance usually depends on the degree of European blood as well as educational or economic status.

Many middle-class Mestizos are particularly harsh toward other Indians in an effort to try to forget his origins. Children are urged to marry "lighter".

For many years the average city dweller was a Mestizo or person of European descent. Lima was an elegant capital whose social and political leaders lived off large plantations they seldom visited and whose cultivated manners earned them wide respect in foreign lands, where few apparently knew or cared about the source of their wealth.

The arrival of large numbers of foreign investors after the Second World War paved the way for the new middle class of managers and technicians from among the Mestizos. The investors, in the words of one North American executive here, found a "soci-



Catherine Leroy-Nancy Palmer

Peruvian Indians of Pira, a village in the Andes completely destroyed by earthquake.

ety that had institutionalized ignorance and worshipped a culture that never existed in Spain or anywhere else outside their imagination."

But life was good for both foreigner and upper class Peruvian for many years. Government officials were compliant, taxes low and servants cheap and plentiful.

That way of life began to change in the leftist-inspired Indian land invasions of 1964-65 in the southern highlands. As usual, troops were dispatched to drive out the Indians and punish them.

The regime which took power in 1968, fearful of racial

outbreaks in the cities, decided to develop what they proclaim as "a new path between capitalism and communism."

Thus far they have broken the holds of the two dozen or so families that formerly controlled social and economic life. Some foreign companies have been seized or restricted. All large agricultural operations have been taken over and converted into cooperatives.

Because the military Government promises to further its revolution down from the top toward the Indian masses, many middle class and upper class people believe that their

way of life is doomed. A steady stream is leaving, further Indianizing society.

A newspaper editor summed up the changes taking place by observing the other day:

"The military have made promises to the Indian. They will have to deliver, but they don't really know how they will do it. The middle upper classes can't pay for the needed social and economic improvements because we haven't got it. The military will either have to confront the Indians or give the country to them."

JUNE 21, 1970

June 23, 1970

THE CHRISTIAN SCIENCE MONITOR

Aborigines and rights

Its own race problem confronts Australia

Australia's Aborigines Sue for Rich Mineral Rights

July 5, 1970

By ROBERT TRUMBULL
New York Times Service

DARWIN, Australia — "Djakawu put the people here at the beginning, long before white men came," said Dadaynga Roy Marika, leader of 11 aboriginal tribes in Arnhem Land, 400 miles northeast of Darwin.

And Djakawu, the tribal god, "also put here our water, our dances, our songs, our stories, our ceremonies, our sacred places, our names and the special things," Marika continued.

On the basis of happenings ascribed to "the dream time," as the Australian aborigines call the era of creation, the dignified people of dark-skinned Yirrkala village have challenged the white man's claim to ownership of one of the world's richest mineral deposits, the billion-dollar bauxite reserves of remote Gove Peninsula on Australia's northern coast.

Litigation, begun in May,

is expected to go to the highest courts for a final decision on the rights of the original inhabitants to land they claim to have occupied "from time immemorial."

The aborigines are Australia's most conspicuous disadvantaged group in a relatively affluent society. Recent government studies show grave deficiencies in educational levels, literacy and health.

Anthropologists say the aborigines, or "Australoids," came from Asia by land bridges about 25,000 years ago. Like the American Indians, they were the victims of wholesale slaughter in early colonial times.

The Official Australia Handbook puts the "pure" aboriginal population at about 45,000, of whom more than 21,000 are in the bare, burning plains of the Northern Territory.

As the first major civil action brought by aborigines, the Yirrkala case "touches a raw nerve in the oldest region of subliminal guilt in

the Australian psyche," the influential Sydney Morning Herald commented when the suit opened. "The discovery of minerals... has forced us to confront our old colonial dilemma."

Bauxite, the basic ore of aluminum, literally covers most of the Gove Peninsula.

Mining facilities and other installations — including a \$40-million, air-conditioned model city for 4,000 people — under construction represent an investment of more than \$350 million by Nabalco Proprietary, Ltd., a consortium under 70 percent Swiss and 30 percent Australian ownership. The bauxite is expected to begin moving to users abroad by the middle of next year.

DARWIN, Australia — Eleven tribes of Australian aborigines have revealed sacred objects and songs to the white man for the first time in the hope of winning legal title to a mineral-rich area in their reserve.

Judge Richard Blackburn, the judge of the Northern Territory, is being asked to decide whether legal principles of British colonization 200 years ago should have included recognition of certain native land titles, and whether such ownership rights still exist today.

On May 27 and June 6 sacred objects were shown to the judge and attorneys. Tribesmen also sang some of their sacred songs. The public and press were banned from the showing.

The aborigines agreed to allow outsiders—in this case only the judge and counsel—to see their highly secret objects and hear their songs as an aid to understanding the evidence.

Some 750 natives at Yirrkala village are claiming legal title and mining royalties for 50 square miles on Gove Peninsula at the northeast tip of the Arnhem Land aboriginal reserve.

An existing commonwealth arrangement does not give any special royalty to the tribes lying in the mining area.

One of the curiously persistent myths of Australia is that it does not have a color problem.

So ingrained is this belief, even among the local population, that it has led to episodes such as the one in the last couple of weeks in which young Australians disrupted games by a touring South African women's basketball team because of that country's practice of apartheid.

But Australia does have a color problem.

The calculating way in which the Australian aborigine is treated as a second-class citizen can be seen in some of the discriminatory laws still applied against him today.

One Queensland law allows a policeman to take an aborigine before a magistrate and have him declared to be "in need of assistance." An aborigine so declared can be ordered to reside on a reserve or be transferred from one reserve to another.

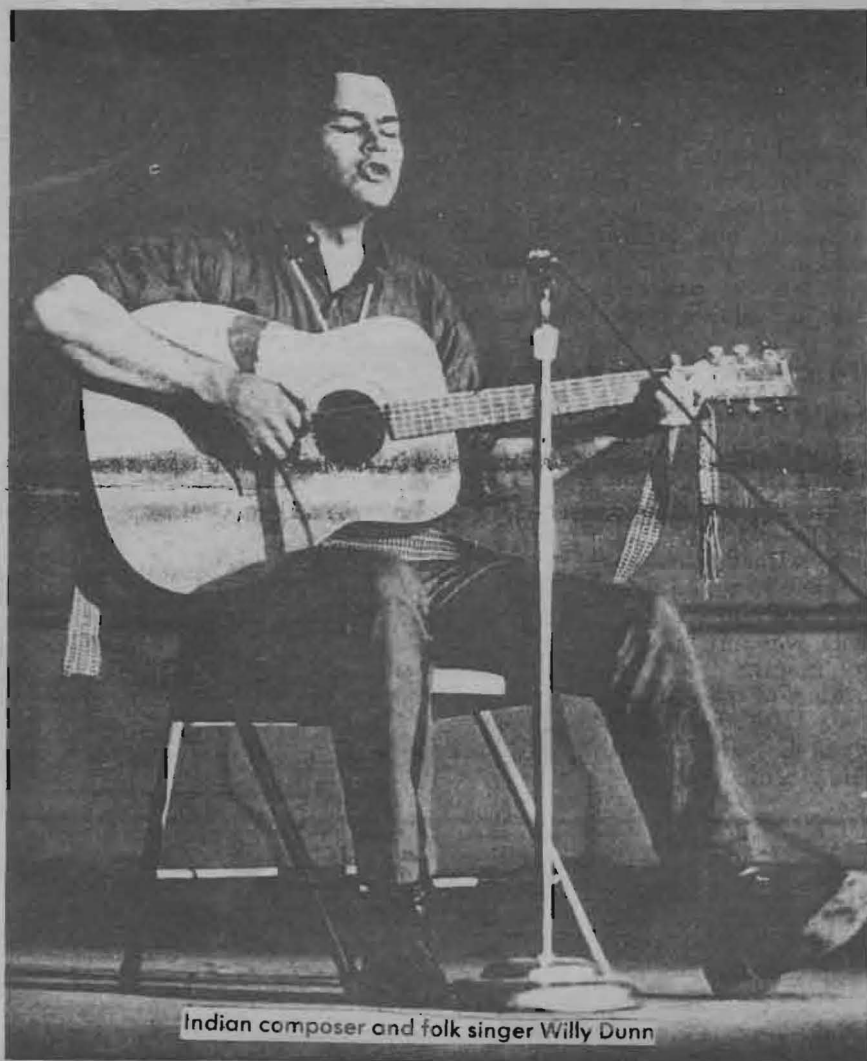
A manager of such a reserve may order an aborigine to be detained in a dormitory. The type of offenses for which this detention may be imposed include "any immoral act or immoral conduct," and being idle or negligent at work. There is no provision for appeal.

If the "best interests" of such an aborigine require it, the district officer may "undertake and maintain his property." He may then take possession of, retain, sell or otherwise dispose of any such property.

The federal government is trying to persuade the states to remove the offending laws from their statute books but its own record of aboriginal welfare is scarcely commendable.



THREE OF THE INDIAN members of the White Roots of Peace, who danced such traditional dances as the "Fish Dance" and "Round Dance of Unity" last night in the Indian Folk Festival at Brandon Park, are seen here.



Indian composer and folk singer Willy Dunn

3,500 in Park Hear White Roots of Peace

About 3,500 persons in Brandon Park last night heard a plea for understanding, tolerance, brotherhood and peace from members of the White Roots of Peace. The 10 who appeared here are part of a group which travels the country seeking to promote understanding and acceptance of Indian traditions.

As one of their spokesmen said, their intent was not to give a performance, but to meet in a cultural exchange with the "white brother". Their Indian dances, the folk songs of Willy Dunn, and what

they had to say held most of the audience.

Many youngsters accepted the Indians' invitation to join them in a "round dance of unity" as they came down from the bandshell following the formal performance. Many of the audience also remained to visit the tent and watch several films which followed, depicting the plight of the Indian, his problems of identity and the need for unity among tribes to preserve that identity, and the story of the "white tree of peace" from which the group takes its name.

About 3,000 persons also visited the park during the day. In addition to seeing the tent display of Indian artifacts and foods, visitors were able to meet and talk informally with the 10 members of the White Roots, and join them in Indian dances.

The hardship, pain and hypocrisy which the Indian has suffered at the hands of the white man, and the Indian's continued hope that "Maybe It'll Be a Better Tomorrow" were described in a folk song of that name, one of several sung by Indian composer Willy Dunn.

The Indians asked their audience to erase from their minds the image of the Indian as scalper and savage, as he is portrayed on film and television.

WHITE ROOTS OF PEACE is the group which puts out this newspaper. During the next year, it will be travelling throughout the U.S. and Canada.

People interested in meeting with them, or even just stopping for a rest and coffee, should write us.

Traditionalists and spokesmen for Indian causes and groups are invited to join with the group as it meets with thousands of Indians and others who can support the movement.

Write **WHITE ROOTS OF PEACE** Mohawk Nation at Akwesasne, via Roosevelttown, N.Y. for details.



Williamsport Sun-Gazette, Thursday, July 2, 1970